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A

SANSKRIT GRAMMAR

FOR BEGINNERS

BY

F. MAX MÜLLER

NEW AND ABRIDGED EDITION

ACCENTED AND TRANSLITERATED THROUGHOUT

WITH A CHAPTER ON SYNTAX

AND AN APPENDIX ON CLASSICAL METRES

BY

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never entered my mind. If one knows the difficulties of an historical grammar of Greek, Latin, or German, one may well doubt whether the time has come for attempting a history of the language of a country in which nothing is so entirely absent as history. I know, of course, that I have been charged with inconsistency, because I ventured to introduce into my grammar the Vedic system of accentuation, which is not recognised in post-Vedic Sanskrit, and has its proper place in an historical grammar only. I must plead guilty to that charge, but I considered the accent so useful for purely practical purposes, and so full of interest for the Science of Language, that I decided to mark it throughout, at least in the transliterated portions of my grammar, wherever it could be done with certainty and with a hope of practical usefulness.

It is interesting to see how the same objections which were raised against the old Greek and Latin school-grammars, begin to be raised against the grammars of Sanskrit. It is well known that ever so many forms are given in the paradigms of *τύπτω* and *amo*, which are never found in real use, while some are actually impossible. It can hardly be called a very startling discovery, therefore, that in Sanskrit grammars also many forms occur which are given for the sake of systematic completeness only. I know at least of no scholar who imagined that all the forms given in the paradigms of a Sanskrit grammar have actually been met with in literary works. But how can that be helped? Pupils must learn their paradigms by rote, and no one would suggest leaving out the gen. plur. of *mensa*, because it never occurred in any classical Latin author. Should we leave out the rules according to which *linquo* forms its participle *lictus*, because in classical Latin it never occurs except in *relictus*? Though we may speak with a certain amount of confidence, when we say that *tollo*, for instance, always forms its perfect with a preposition, namely, *sustuli*, who would venture in the present state of Sanskrit scholar-

ship to say which roots, as collected by native grammarians, occur with or without prepositions, which have been used by certain writers or in certain periods only, and which are merely presupposed in order to account, rightly or wrongly, for the formation of substantives, adjectives, or particles? We may all have an ideal conception of what an historical grammar of Sanskrit ought to be, but true scholars do not ask for what is impossible. They are satisfied if they can place into the hands of young students a grammatical manual which at all events does not teach them forms which they have afterwards to unlearn, and which every examiner would mark as 'Very Bad.'

The first beginnings which have been made in collecting materials for a really historical grammar of Sanskrit are, no doubt, very valuable, particularly when they are confined to certain chapters of grammar, or again, to certain periods within which some kind of completeness is attainable, even in the present state of Sanskrit scholarship. Scholars such as Benfey, Ludwig, Delbrück, Wilhelm, Jolly, Jacobi, Lanman, Avery, Bloomfield, Edgren and others have rendered most excellent service in collecting materials with which hereafter a History of the Language of India may be constructed, and even the attempt, premature, as no doubt it is, to gather up these materials into some kind of historical grammar reflects great credit both on the courage and on the industry of Professor Whitney, of Yale College in America.

But is an historical grammar of Sanskrit possible, before we know the real history of Sanskrit?

Does the Vedic literature which we possess in its four periods, the *Kh*andas, Mantra, Brâhma*n*a, and Sûtra periods, really represent the whole of the ancient history of Sanskrit? What is that bhâshâ literature, presupposed in Pâ*n*ini's grammar, which is not Vedic, and yet truly historical? What is the real date of Pâ*n*ini's grammar, which forms the one broad line of demarcation between natural and scholastic Sanskrit? What is the date of the Mahâbhârata and Râmâ-

yana, and can we distinguish in them between portions that conform and others that do not conform to the rules of Pânini? What is the date of the introduction of writing into India, first for monumental, and afterwards for purely literary purposes? When can we detect the first certain traces of Buddhism, of Greek influences, and of that complete literary paralysis which seems to have been produced in India by the invasion of Northern Barbarians? Lastly, what is the earliest date that can be assigned to what I have called 'the Renaissance of Sanskrit Literature,' which comprises nearly all the works that have hitherto been studied in our schools and universities?

These are a few of the questions which will have to be answered before we can form a conception of what an historical grammar of Sanskrit ought to be.

And even if all these questions should admit of some kind of provisional answer, enabling us to construct a practicable road through the drifting sands of Indian chronology, how could we speak of a history of the language of India, in which the truly historical literary monuments, the books collected in the Buddhist Canon, whether written in Pâli or in several distinct dialects of Sanskrit, find no place? It is easy to ignore the fact that the edicts of king Asoka in the third century B. C., and again, the Mathurâ Inscriptions of the time of king Kanishka represent the real history of the language of India, and that the Chinese translations of literary works belonging to the Buddhist Canon authenticate the very language in which they are written at a time when Vedic literature had ceased, and modern Sanskrit literature had not yet begun to exist. But these are stubborn facts, and however much ignored at present, they will have to be reckoned with sooner or later. Lastly, can that be called a history of the language of India, in which the true relation between Sanskrit and Prâkrit, whether real or artificial, has not been determined, and in which the question whether the later scholastic Sanskrit, beginning from the fifth century A. D., is

a natural development or an artificial *renaissance*, is never even mooted? If with the indices to the Veda, to Pâ*n*ini, to the Mahâbhârata, Râmâya*n*a, and Manu, and with the materials so laboriously collected in Boehtlingk and Roth's Dictionary, we could hope to construct a complete history of Sanskrit, an historical grammar of Sanskrit might indeed seem within the limits of possibility. But considering how many connecting links are still wanting, and how many new discoveries have been made of late by Professor Bühler and others, particularly with reference to that true history of language which can be read in Inscriptions only, all scholars will probably hold here also discretion the better part of valour. It gives me real pleasure to express my sincere gratitude to Professor Whitney, and even more to his predecessors and fellow-workers, for the light which their labours have shed on certain phases in the historical growth of Sanskrit, and for the laboriously constructed indices which they have so generously placed at our disposal, but I cannot but question the wisdom of embodying these results in a practical grammar of the Sanskrit language.

When a demand arose in England for such a grammar, a grammar that might safely be placed in the hands of beginners, feeling unequal myself to the task of preparing a new edition of my grammar, I requested Mr. Macdonell to undertake the task of not only revising, but of considerably shortening it. Mr. Macdonell has had far more experience as a teacher than I can claim, and I have left him perfectly free in his choice of what he considered essential to beginners. To him will belong the whole credit, if my grammar should continue to prove useful to young students of Sanskrit, and I now leave it to him to explain the principles by which he has been guided in adapting my old grammar to the requirements of his pupils.

F. M. M.

MALOJA, ENGADIN, August 20, 1885.

TO THE NEW EDITION.

THE experience of some years' teaching has convinced me that Sanskrit, compared with other dead languages, is not difficult to learn. The fact that the ordinary Sanskrit verb has no subjunctive, only one imperative, one infinitive, and two optatives, altogether only thirteen moods and tenses in each voice, while Greek has upwards of thirty, would alone go far to prove the comparative simplicity of Sanskrit Accidence. Again, the absence in Sanskrit of the indirect construction, which constitutes a conspicuous difficulty of Syntax in the classical languages, is in itself a tolerably clear proof that the structure of complex sentences in Sanskrit must be far less involved than in Latin or Greek. On the other hand, though it must be admitted that the phonetic laws of Sanskrit present greater difficulties than in other languages, most of these difficulties will disappear when it is pointed out that the rules of Sandhi rest on two leading principles, the avoidance of hiatus in the case of vowels and assimilation in the case of consonants.

I feel sure that the exaggerated idea of the difficulties of Sanskrit commonly entertained is due to the fact that the amount of matter contained in the Sanskrit grammars hitherto published in England and America is far too exhaustive for elementary purposes. Beginners are not aware that a large proportion of the matter presented to them, though necessary for a minute and critical knowledge or high proficiency in composition, may be altogether dispensed with by those whose chief object is to be able to read with ease the best works of classical Sanskrit literature.

It was therefore with much pleasure that, at Professor Max Müller's request, I undertook the task of abridging his grammar,—which is by all Sanskrit scholars accepted as a standard work,—and of adapting it to the requirements of the many students who wish to obtain a good practical knowledge

of Sanskrit, but have not sufficient leisure to make a special study of the grammar. I feel a confident hope that this edition will at the same time supply students of comparative philology with the essential grammatical knowledge of a language which must form the groundwork of their studies. It is chiefly for their benefit that the accent, which plays so important a part in phonetic change, has been supplied throughout in the transliteration, except where the word in question (this is mainly the case in compounds) does not occur in accentuated texts and analogy is not a safe guide. Transliterated *sentences*, however, (in the chapter on the particles and that on syntax,) have not been accented.

The principle by which I have been guided in the preparation of this new edition, is that an elementary grammar should be as short, simple, clear, and as practical as possible.

Convinced of the supreme value of *brevity*, I have made it my aim to omit rules referring to words rarely or never to be met with in the books usually read, to avoid overloading the rules actually given with unimportant exceptions or with the mention of rare optional forms, and to pass over altogether those portions of the grammar, which though of minor practical importance, it would take almost years of special study to master thoroughly, notably the rules on the insertion of the intermediate ऋ i. For the benefit of students desirous of obtaining a more minute knowledge of grammatical details, I have added in parentheses at the beginning of each paragraph figures referring to the corresponding portions of Professor Max Müller's large edition.

With a view to *simplicity*, I have endeavoured, on the one hand, to formulate as far as possible in the same words rules which have points in common, and, on the other, to draw together rules which, though usually given separately, may be learnt more easily if combined under one head. I think I have thus, for instance, succeeded in simplifying considerably the rules on the Sandhi of the diphthongs (24, 25), of the interjections (27, note), and of अः a*ḥ* and आः â*ḥ* (51),

as well as the rules on the formation of the first aorist. On the same ground, the terminations of the first and the second conjugations for the special forms have, instead of being separated, been given in a single table (142).

For the sake of *clearness*, I have added many explanations, without which learners would find a difficulty in understanding the application of the rule, for instance, those in 75 and 76 on the change of the dental nasal and sibilant to the lingual. To the same motive are due the observations on the grouping of the various moods and tenses (133) and on the differences between the first and the second conjugations (142). I have also given a number of notes calling attention to distinctions of forms which are otherwise almost certain to be confused, as, for example, the declension of perfect participles like *kri*tavân and rurudvân (101, note 2), or drawing useful generalizations from paradigms of declension and conjugation, which it would take much time and observation on the part of the student to make for himself, e. g. as to the instances in which the vocative differs from the nominative (82, note 1), or as to the form of the nom. and voc. sing. of changeable bases (105).

In order to give this edition a thoroughly *practical* character, I have thought it worth while to appeal to the eye of the learner by printing in thick type any important point, or, in transliterated words, any phonetic peculiarity otherwise likely to escape his attention. With the same end in view, I have arranged in alphabetical order, the prepositions, the interjections, and the particles of common occurrence, devoting special attention to the meanings and uses of the latter as being of considerable practical importance to those who are beginning to read Sanskrit. For the sake of easy reference I have given the list of verbs (altogether 206) alphabetically also, omitting both verbs and verbal forms which occur only in the grammarians. I may here remark in passing that I have throughout the grammar refrained from quoting, in exemplification of the rules given, forms not occurring in the

literature, except in the comparatively few cases where the opposite course seemed necessary on pedagogic grounds.

In order to supplement what is omitted in it, the student should use the list of verbs in connection with the paradigms of the various tenses and with the list of irregularities given after each of the latter. I have appended a chapter on syntax, which, though short, I think will be found to contain all that the beginner wants, together with a brief sketch of the metres most commonly to be met with in the classical literature.

In conclusion, I must express my obligations to Prof. Stenzler's elementary Sanskrit book for suggesting to me the advisability of either retaining or omitting various rules. To Mr. Apte's excellent Guide to Sanskrit Composition I am indebted for much of the matter contained both in the section on the use of the particles and in the chapter on syntax. In preparing the list of verbs, I have derived much assistance from Prof. Whitney's valuable new work, 'Sanskrit Roots, Verb-Forms, and Primary Derivatives.' For the sketch of Sanskrit metres I have found very serviceable Prof. Oldenberg's article on the *Sloka*, in vol. xxxv of the Journal of the German Oriental Society, as well as Prof. Jacobi's more recent article, 'Zur Lehre vom *Sloka*.' From Prof. Edgren's Sanskrit Grammar I have derived some suggestions as to arrangement, and some valuable hints from Prof. Whitney's article on the Study of Sanskrit in the American Journal of Philology (vol. v, No. 3). To Professor Max Müller, above all, are due my sincere thanks for the advice and help he has always given me in this as well as in all other work I have undertaken in Sanskrit.

A. A. M.

INVERGARRY, N. B., September, 1885.

Gift
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6-7-27

PREFACE

TO THE NEW EDITION.

As I am growing old I begin to feel that it is difficult, if not impossible, to keep my books young, or to revive them constantly by what we call new editions. When I had revised the last edition of my Sanskrit Grammar, I bade farewell to it. What I had wished to achieve, little as it may seem, I had achieved, namely, to supply a grammatical manual, correct in all its rules and paradigms, and containing for all important matters references to Pâ*n*ini, the highest grammatical authority, recognised as such by all post-Vedic writers of Sanskrit.

It may not seem, as I said, to be a very high aim to produce a correct grammar, and to make its correctness dependent on the authority of another grammarian. But when we examine other grammars, and see, for instance, such forms as nâman given through successive editions as a Nominative and Accusative singular, when we see such breaches of the simplest phonetic rules as in Benfey's impossible form adâktam [1], etc., matched in one of the most recent Sanskrit Grammars by Whitney (arauttam)[2], a claim to freedom from clerical errors will hardly be considered a very modest claim. Nor do I flatter myself to have always reached that standard of correctness which is represented to us in the truly marvellous work of Pâ*n*ini.

It has been argued, not without a certain plausibility, that no grammar, not even that of Pâ*n*ini, ought to be constituted into an infallible tribunal, but that the language itself and the literature should form the final court

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[1] Kurze Grammatik, § 265, ix, p. 178, paradigm dah.
[2] Sanskrit Grammar, § 882, paradigm rudh.

of appeal in all questions of grammatical right or wrong. True as this principle would be everywhere else, it is not so in Sanskrit, at least, not with regard to that literature for which alone my grammar is intended. The whole of Sanskrit literature, with the exception of the Vedic and the Buddhistic, is so completely under the sway of Pâ*n*ini's rules that even a poet like Kâlidâsa would be considered guilty of a grammatical blunder, if he used a form not recognised by Pâ*n*ini. This is a state of things unknown in any other literature, and supplies, I believe, a perfect justification for the absolute deference paid by myself and others to Pâ*n*ini's authority.

There is, of course, some debatable land, such as the two great epic poems, and again, some *rifaccimenti* of Vedic works, such as Manu and other law-books, in which ancient *kh*ândasa forms occur and in which Pâ*n*ini's authority is not completely recognised. Still even there the more ancient and more historical forms, which contravene the rules of Pâ*n*ini, are looked upon by all native scholars as exceptions, so much so that when I myself appealed to the authority of Vyâsa, the reputed author of the Mahâbhârata, in support of such a form as hi*m*sasva, which, in my Sanskrit translation of 'God save the Queen,' I had borrowed from the Mahâbhârata, I was told that this form, not having the authority of Pâ*n*ini, would be offensive to the ears of native scholars. Though the case was by no means so clear as my friendly critics imagined, I gladly yielded to their remonstrances, changing hi*m*sasva into u*kkh*inddhi.

My own opinion was, and is still, that a Sanskrit Grammar for Beginners, such as mine was meant to be, and a grammar that might safely be used by candidates for the Civil Service of India, without their running the risk of being punished for forms which they learn from well-accredited books, should not attempt more than to give such rules as can claim the authority of Pâ*n*ini. To attempt the higher task of writing an historical grammar of the Sanskrit language,

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THE DEVANÂGARÎ LETTERS.

Vowels.

Initial.	Medial.	Equivalent.
अ	–	a
आ	ा	â
इ	ि	i
ई	ी	î
उ	ु	u
ऊ	ू	û
ऋ	ृ	*ri* (or ṛi)
ॠ	ॄ	*rî* (or ṛî)
ऌ	ॢ	*li* (or ḷi)
ॡ	ॣ	*lî* (or ḷî)
ए	े	e
ऐ	ै	ai
ओ	ो	o
औ	ौ	au

Consonants.

	Equivalent.		Equivalent.
क	k	प	p
ख	kh	फ	ph
ग	g	ब	b
घ	gh	भ	bh
ङ	ṅ	म	m
च	*k* (or ch)	य	y
छ	*kh* (or chh)	र	r
ज	*g* (or j)	ल	l
झ	*gh* (or jh)	व	v
ञ	*ñ* (or ñ)		
ट	*t* (or ṭ)	श	*s* (or ś)
ठ	*th* (or ṭh)	ष	sh
ड	*d* (or ḍ)	स	s
ढ	*dh* (or ḍh)	ह	h
ण	*n* (or ṇ)		
त	t	ं	*m* (or ṁ)
थ	th	ँ	*m̐* (or m̐)
द	d	ः	*h* (or ḥ)
ध	dh	><̣	(*G*ihvâmûlîya), χ
न	n	><̣	(Upadhmânîya), *ϕ*

CHAPTER I.

THE ALPHABET.

1 (1). The Sanskrit, or sacred language, is the ancient *literary* language of the Hindûs. From the ancient *popular* dialects, called Prâk*rit*, are descended most of the dialects of modern India, Bengâlî, Hindî, Marâthî, Gujarâtî, and Hindûstânî.

2 (2). Sanskrit is written in Devanâgarî character from left to right. Bengâlî, Grantha, Telugu, and other modern Indian characters are also commonly employed for writing Sanskrit in their respective provinces.

3 (5). The Devanâgarî alphabet consists of forty-eight letters, thirteen vowels and thirty-five consonants. These represent every sound of the Sanskrit language.

4 (13). The vowels are written differently according as they are initial or follow a consonant. They are:—

(a) Simple vowels: अ (–)[1] a, इ (f) i[2], उ (ु) u, ऋ (ृ) *ri*[3], ऌ (ॢ) *li*.
आ (ा) â, ई (ी) î, ऊ (ू) û, ॠ (ॄ) *rî*.

(b) Diphthongs: ए (े) e, ऐ (ै) ai, ओ (ो) o, औ (ौ) au.

Note 1. There is no sign for medial (or final) ă, as this vowel is considered to be inherent in every consonant, e.g. क = ka.

Note 2. Medial (or final) ĭ is written before the consonant after which it is pronounced, e.g. कि ki.

Note 3. If ऋ *ri* follows the consonant र् r it retains its initial form, and the r is written over it; thus निर्ऋतिः nir*riti*ḥ (cp. 14).

5 (4). The following table contains a complete classification of all the letters of the Devanâgarî alphabet according to the organs with which they are pronounced (see 30).

	Hard, (tenues.)	Hard, and aspirated, (tenues aspiratæ.)	Soft, (mediæ.)	Soft, and aspirated, (mediæ aspiratæ.)	Nasals.	Liquids.	Sibilants.	Vowels. Short, Long.	Diphthongs
Gutturals	क k	ख kh	ग g	घ gh	ङ ṅ	ह h[2]	ϰ[3](χ)	अ a आ â	ए e ऐ ai
Palatals	च *k*	छ *kh*	ज *g*	झ *gh*[1]	ञ ñ	य y	श *s*	इ i ई î	
Linguals	ट *t*	ठ *th*	ड *d*	ढ *dh*	ण *n*	र r	ष sh	ऋ *ri* ॠ *rî*	ओ o औ au
Dentals	त t	थ th	द d	ध dh	न n	ल l	स s	ऌ *li* ॡ *lî*	
Labials	प p	फ ph	ब b	भ bh	म m	व v	ϰ[3](φ)	उ u ऊ û	

Unmodified Nasal or Anusvâra, ं *m*, or ॅं *m̐*, e.g. कं ka*m*, or कॅं ka*m̐*.

Unmodified Sibilant or Visarga, ः *h*.

Note—In the above table, the first, second, and seventh (sibilants) columns contain hard sounds; the remaining consonants and all vowels are soft.

6 (3). In writing the Devanâgarî alphabet, the distinctive portion of each letter is written first, then the perpendicular, and lastly the horizontal line, e.g. र, ध, त ta.

7 (18–20). Consonants to be pronounced without any vowel after them are marked with Virâma (्). Thus ak must be written अक्.

At the end of a sentence or of a half-verse, the sign । is used as a stop; at the end of a verse or longer sentence, the sign ॥ is employed.

---

[1] The palatals, being derived from gutturals, are best transliterated by italicised gutturals.

[2] ह h is not properly a liquid, but a soft (sonant) breathing.

[3] The signs for the guttural and labial sibilants have become obsolete, and are replaced by Visarga (ः).

Avagraha (ऽ) marks in our editions the elision of अ a at the beginning of a word, e. g. तेऽपि te-pi for ते अपि te api.

° marks an abbreviation: thus, गतम् gatam, °तेन (ga)tena.

8 (7). There were originally five distinct signs for the sibilants; but the signs for the guttural and labial sibilants having become obsolete, their place is supplied by Visarga, the sign of the unmodified sibilant.

9 (8). There are five distinct letters for the five nasals. When these nasals are followed by consonants of their own class, they are often, for the sake of more expeditious writing, replaced by the sign of Anusvâra. Thus we may write अंकिता a*m*kitâ for अङ्किता aṅkitâ, अंचिता a*m*kitâ for अञ्चिता a*ñ*kitâ; कुंडिता ku*m*ditâ for कुण्डिता kuṇḍitâ; नंदिता na*m*ditâ for नन्दिता nanditâ; कंपिता ka*m*pitâ for कम्पिता kampitâ. The pronunciation remains unaffected by the change.

The same applies to final म् m, at the end of a sentence. Thus अहं may be written for अहम्, but it is really an m, and to be pronounced as such.

10 (9). Besides the five regular nasals, there are three nasalized letters, यँ, लँ, वँ, or यं, लं, वं, ỹ, l̃, ṽ, which are used to represent a final म् m, if followed by an initial य y, ल l, व v; e. g. तय्याति tayँ yâti for तं याति ta*m* yâti; तल्लभते talँ labhate for तं लभते ta*m* labhate; तव्वहति tavँ vahati for तं वहति ta*m* vahati.

11 (10). The only consonants which have no corresponding nasals are र् r, श् *s*, ष् sh, स् s, ह् h. A final म् m, therefore, before any of these letters at the beginning of words, can only be represented by Anusvâra, the natural or unmodified nasal; e. g. तं रक्षति ta*m* rakshati, तं हरति ta*m* harati.

12 (11). In the body of a word the only letters which can be preceded by Anusvâra are श् *s*, ष् sh, स् s, ह् h. Before the semivowels य् y, र् r, ल् l, व् v, the म् m in the body of a word is never changed into Anusvâra; e. g. गम्यते gamyate, नम्रः namra*h*.

13 (16). If a consonant is followed immediately by one-or more consonants, they are all written in a group. Thus atka is written अात्क; kârtsnya, कार्त्स्न्य. The general principle followed in the formation of these compound consonants, is to drop the perpendicular and horizontal lines except in the last letter.

14 (17). The most noticeable peculiarities in the formation of compound consonants are the following:—

The ् r following a consonant is written by a short transverse stroke at the foot of the letter; as क् + र = क्र or ‍क्र kra; ग् + र = ग्र gra; त् + र = त्र or ‍त्र tra; ट् + र = ट्र dra; ष् + ट् + र = ष्ट्र sh*t*ra.

त्र

ष्ट्र

The ् r preceding a consonant is written by ‍ placed at the top of the consonant before which it is to be sounded. Thus अर् + क = अर्क arka; वर् + ष् + म = वर्ष्म varshma. This sign for ् r is placed to the right (while Anusvâra is placed to the left) of any other marks at the top of the same letter; e. g. अर्केंदू arkendû.

क्ष ksha = क् + ष; क्त्व ktva = क् + त् + व.

ज्ञ *gña* = ज् + ञ.

झ् *gh*a is sometimes written झ्‍.

ह्रु ru = ह्र् + उ; ह्रू rû = ह्र् + ऊ.

श्र s is frequently written स्र; e. g. स्रु su, स्रू sû, स्र *s*ra, स्क *s*ka.

स्र

List of Compound Consonants.

15 (20). क्क k-ka, क्ख k-kha, क्च k-*k*a, क्त k-ta, क्त्य k-t-ya, क्त्र k-t-ra, क्त्र्य k-t-r-ya, क्त्व k-t-va, क्न k-na, क्न्य k-n-ya, क्म k-ma, क्य k-ya, क्र or ‍क्र k-ra, क्र्य or ‍क्र्य k-r-ya, क्ल k-la, क्व k-va, क्व्य k-v-ya, क्ष k-sha, क्ष्म k-sh-ma, क्ष्य k-sh-ya, क्ष्व k-sh-va;—ख्य kh-ya, ख्र kh-ra;—ग्य g-ya, ग्र g-ra, ग्र्य g-r-ya;—घ्न gh-na, घ्न्य gh-n-ya, घ्म gh-ma, घ्य gh-ya, घ्र gh-ra;—ङ्क ṅ-ka, ङ्क्त ṅ-k-ta, ङ्क्त्य ṅ-k-t-ya, ङ्क्य ṅ-k-ya, ङ्क्ष ṅ-k-sha, ङ्क्ष्व ṅ-k-sh-va, ङ्ख ṅ-kha,

ङ्ख ṅ-kh-ya, ङ्ग ṅ-ga, ङ्घ ṅ-g-ya, ङ्घ ṅ-gha, ङ्घ ṅ-gh-ya, ङ्घ्र ṅ-gh-ra, ङ्ङ ṅ-ṅa, ङ्म ṅ-ma, ङ्य ṅ-ya.

क्क *k*-*ka*, क्ख *k*-*kha*, क्ष *k*-*kh*-ra, क्ष्ण *k*-*ñ*a, क्म *k*-ma, क्य *k*-ya;—ख्य *kh*-ya, ख्र *kh*-ra;—ग्ग *g*-*ga*, ग्घ *g*-*gha*, ग्ण *g*-*ñ*a, ग्य *g*-*ñ*-ya, ग्म *g*-ma, ग्य *g*-ya, ग्र *g*-ra, ग्व *g*-va;—च्च *ñ*-*ka*, च्छ *ñ*-*k*-ma, च्य *ñ*-*k*-ya, ञ्छ *ñ*-*kha*, ञ्ज *ñ*-*ga*, ञ्ञ *ñ*-*ña*, ञ्य *ñ*-ya.

ट्ट *t*-*ta*, ट्य *t*-ya;—ठ्य *th*-ya, ठ्र *th*-ra;—ड्ड *d*-ga, ड्ड्य *d*-g-ya, ड्घ *d*-gha, ड्घ्र *d*-gh-ra, ड्म *d*-ma, ड्य *d*-ya;—ढ्य *dh*-ya, ढ्र *dh*-ra;—ण्ट *n*-*ta*, ण्ठ *n*-*tha*, ण्ड *n*-*da*, ण्ड्य *n*-*d*-ya, ण्ड्र *n*-*d*-ra, ण्ड्र्य *n*-*d*-r-ya, ण्ढ *n*-*dha*, ण्ण *n*-*na*, ण्म *n*-ma, ण्य *n*-ya, ण्व *n*-va.

त्क t-ka, त्क्र t-k-ra, त्त t-ta, त्त्य t-t-ya, त्त्र t-t-ra, त्त्व t-t-va, त्थ t-tha, त्न t-na, त्न्य t-n-ya, त्प t-pa, त्प्र t-p-ra, त्म t-ma, त्म्य t-m-ya, त्य t-ya, त्र or त्र t-ra, त्र्य t-r-ya, त्व t-va, त्स t-sa, त्स्न t-s-na, त्स्न्य t-s-n-ya;—थ्य th-ya;—द्ग d-ga, द्घ d-gha, द्घ्र d-gh-ra, द्द d-da, द्द्य d-d-ya, द्ध d-dha, द्ध्य d-dh-ya, द्न d-na, द्ब d-ba, द्भ d-bha, द्भ्य d-bh-ya, द्म d-ma, द्य d-ya, द्र d-ra, द्र्य d-r-ya, द्व d-va, द्व्य d-v-ya;—ध्न dh-na, ध्न्य dh-n-ya, ध्म dh-ma, ध्य dh-ya, ध्र dh-ra, ध्र्य dh-r-ya, ध्व dh-va;—न्त n-ta, न्त्य n-t-ya, न्त्र n-t-ra, न्द n-da, न्द्र n-d-ra, न्ध n-dha, न्ध्र n-dh-ra, न्न n-na, न्प n-pa, न्प्र n-p-ra, न्म n-ma, न्य n-ya, न्र n-ra, न्स n-sa.

प्त p-ta, प्त्य p-t-ya, प्न p-na, प्प p-pa, प्म p-ma, प्य p-ya, प्र p-ra, प्ल p-la, प्व p-va, प्स p-sa, प्स्व p-s-va;—ब्घ b-gha, ब्ग b-*g*a, ब्द b-da, ब्ध b-dha, ब्न b-na, ब्ब b-ba, ब्भ b-bha, ब्भ्य b-bh-ya, ब्य b-ya, ब्र b-ra, ब्व b-va;—भ्न bh-na, भ्य bh-ya, भ्र bh-ra, भ्व bh-va;—म्न m-na, म्प m-pa, म्प्र m-p-ra, म्ब m-ba, म्भ m-bha, म्म m-ma, म्य m-ya, म्र m-ra, म्ल m-la, म्व m-va.

य्य y-ya, य्व y-va;—ल्क l-ka, ल्प l-pa, ल्म l-ma, ल्य l-ya, ल्ल l-la, ल्व l-va;—व्न v-na, व्य v-ya, व्र v-ra, व्व v-va.

श्क *s*-*ka*, श्क्य *s*-*k*-ya, श्न *s*-na, श्य *s*-ya, श्र *s*-ra, श्र्य *s*-r-ya, श्ल *s*-la, श्व *s*-va, श्व्य *s*-v-ya, श्श *s*-*s*a;—ष्ट sh-*t*a, ष्ट्य sh-*t*-ya, ष्ट्र sh-*t*-ra, ष्ट्र्य sh-*t*-r-ya, ष्ठ sh-*t*-va, ष्ठ sh-*th*a, ष्ण sh-*n*a, ष्ण्य sh-*n*-ya, ष्प sh-pa, ष्प्र sh-p-ra, ष्म sh-ma, ष्य sh-ya, ष्व sh-va;—स्क s-ka, स्ख s-kha,

स्त s-ta, स्त्य s-t-ya, स्त्र s-t-ra, स्त्व s-t-va, स्थ s-tha, स्न s-na, स्न्य s-n-ya, स्प s-pa, स्फ s-pha, स्म s-ma, स्म्य s-m-ya, स्य s-ya, स्र s-ra, स्व s-va, स्स s-sa.

ह्न h-*n*a, ह्न h-na, ह्म h-ma, ह्र h-ra, ह्ल h-la, ह्व h-va.

16 (21). The numerical figures in Sanskrit are:—

९	२	३	४	५	६	७	८	९	०
1	2	3	4	5	6	7	8	9	0

These figures were adopted by the Arabs, who introduced them into Europe.

Pronunciation.

17 (22). The following rules should be noted:—

1. The vowels should be pronounced like the vowels in Italian. The short अ a, however, has rather the sound of the so-called neutral vowel in English, as the u in but.
2. The aspiration of the consonants should be heard distinctly. Thus ख kh = kh in inkhorn; थ th like th in pothouse; फ ph like ph in topheavy; घ gh like gh in loghouse; ध dh like dh in madhouse; भ bh like bh in Hobhouse.
3. The guttural ङ ṅ has the sound of ng in king.
4. The palatals च and ज (transliterated *k* and *g* because they are derived from the gutturals) have the sound of ch in church and of j in join.
5. The linguals are pronounced similarly to the so-called dentals d, t, n in English, the tongue being turned rather further back against the roof of the palate. The dentals in Sanskrit are produced by bringing the tip of the tongue against the very edge of the upper front teeth. The English t, d, n sound like the Sanskrit linguals rather than like the Sanskrit dentals.
6. The Visarga, which is a final h sound, is a hard breathing.

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CHAPTER II.

RULES OF SANDHI OR THE COMBINATION OF LETTERS.

19 (23). In Sanskrit every sentence is considered as one unbroken chain of syllables. The coalescence of final and initial letters is called Sandhi (putting together). The rules of Sandhi are based chiefly on the avoidance of hiatus and on assimilation.

The absence of Sandhi is in many cases sufficient to mark the stops which in other languages have to be marked by punctuation.

Though both are based on the same phonetic principles, it is essential, in order to avoid confusion, to distinguish **external Sandhi,** which determines the changes of final and initial letters of *words*, from **internal Sandhi,** which applies to the final letters of *verbal roots* and *nominal bases* when followed by certain terminations or suffixes.

Note—The rules of external Sandhi apply, with few exceptions, to words forming compounds, and to the final letters of nominal bases before the Pada or middle terminations भ्याम् bhyâm, भिः bhi*ḥ*, भ्यः bhya*ḥ*, सु su (see 85), or before secondary suffixes beginning with any consonant except य् y.

External Sandhi.

Classification of Vowels.

20 (30–33). Vowels are divided into:—

A. 1. Simple vowels: अ a, आ â; इ i, ई î; उ u, ऊ û; ऋ *ri*, ॠ *rî*; ऌ *li*.

2. Guṇa vowels: अ a; ए e; ओ o; अर् ar; अल् al.

3. Vṛiddhi vowels: आ â; ऐ ai; औ au; आर् âr; आल् âl.

Gu*na* is the strengthening of the simple vowels by a preceding अ a (अ a itself remains unchanged); V*ri*ddhi is the further strengthening of Gu*na* vowels by means of another अ a.

B. 1. Vowels which are liable to be changed into semivowels: इ i, ई î; उ u, ऊ û; ऋ *ri*, ॠ *rî*; also the diphthongs (the latter half of which is इ i or उ u): *liquid* vowels.

2. Those which are not: अ a, आ â.

Combination of Final and Initial Vowels.

21 (33). If the same simple vowel (long or short) occurs at the end and beginning of words, the result is a long vowel; e.g. सा अपि ईक्षते sâ api îkshate becomes सापीक्षते sâpîkshate; किंतु उदेति kintu udeti becomes किंतूदेति kintûdeti; कर्तृ ऋजु kart*ri* *rig*u becomes कर्तॄजु kart*rî*gu.

22 (34, 35). अ a and आ â coalesce with a following simple liquid vowel to Gu*na*; e.g. तव इंद्रः tava indra*h* = तवेंद्रः tavendra*h*; सा उक्ता sâ uktvâ = सोक्ता soktvâ; सा ऋद्धिः sâ *ri*ddhi*h* = सर्द्धिः sarddhi*h*: with diphthongs to V*ri*ddhi; e.g. तव एव tava eva = तवैव tavaiva; सा औषधिः sâ oshadhi*h* = सौषधिः saushadhi*h*; सा औत्सुक्यवती sâ autsukyavatî = सौत्सुक्यवती sautsukyavatî.

23 (36). A simple liquid vowel followed by any *other* vowel or by a diphthong is changed into its semivowel; e.g. दधि अत्र dadhi atra = दध्यत्र dadhyatra; कर्तृ उत kart*ri* uta = कर्त्रुत kartruta; मधु इव madhu iva = मध्विव madhviva; नदी अर्थम् nadî artham = नद्यर्थम् nadyartham.

24 (37). The Gu*na* vowels ए e and ओ o—

(a) if followed by अ a, remain unchanged, the अ a being dropped:

ते अपि te api = तेऽपि te-pi; सो अपि so api = सोऽपि so-pi.

(b) if followed by any other vowel, are changed to अ a (through

अय् ay and अव् av, the semivowels being dropped): सखे इह sakhe iha = सख इह sakha iha; प्रभो एहि prabho ehi = प्रभ एहि prabha ehi.

25 (38): The Vriddhi vowel ऐ ai becomes आ â (through आय् ây), औ au becomes आव् âv (the semivowel not being dropped in this case) before *all* vowels and diphthongs: श्रियै अर्थः *s*riyai artha*h* = श्रिया अर्थः *s*riyâ artha*h*; but तौ इति tau iti = ताविति tâv iti.

Note—The hiatus occasioned by the dropping of य् y and व् v in the above three cases (24, 25) remains, no further coalescence taking place.

26 (39). **Exception**—If the vowels ई î, ऊ û, ए e are the terminations of the dual, whether of nouns, adjectives, pronouns, or verbs, they *remain unchanged* before vowels; also the ई î of अमी amî, nom. *plural* of the pronoun अदस् adas. अ a *is not elided* after this dual ए e. These vowels are called Pragrihya.

Ex. कवी इमौ kavî imau, these two poets; साधू इमौ sâdhû imau, these two merchants; विद्ये इमे vidye ime, these two sciences; याचेते अर्थम् yâ*k*ete artham, they two ask for money; अमू अर्भकौ amû arbhakau, these two children; अमी अश्वाः amî a*s*vâ*h*, these horses.

Irregular Vowel Sandhi.

27 (43, 44). 1. When a preposition ending in अ a or आ â is followed by a verb beginning with ए e or ओ o, the result of the coalescence of the vowels is ए e or ओ o, not ऐ ai or औ au.

Ex. प्र + एजते = प्रेजते pra + e*g*ate = pre*g*ate; परा + ओहति = परोहति parâ + ohati = parohati.

Exception—The two verbs एध् edh, to grow, and इ i, to go, if raised by Gu*n*a to ए e, are regular.

उप + एधते = उपैधते upa + edhate = upaidhate; अव + एति = अवैति ava + eti = avaiti.

2. When a preposition ending in अ a or आ â is followed by a

verb beginning with ऋ *ri*, the two vowels coalesce into आर् âr instead of अर् ar.

Ex. अप + ऋक्षति = अपार्क्षति apa + *rikkh*ati = apâr*kkh*ati; परा + ऋषति = परार्षति parâ + *r*ishati = parârshati.

Note (47–50)—Interjectional particles consisting of or ending in vowels are not liable to Sandhi; e.g. इ इंद्र i indra, Oh Indra; आ एवम् â evam, is it so indeed? हे इंद्र he indra, Oh Indra; अहो अपेहि aho apehi, halloo, go away.

Combination of Final and Initial Consonants.

28 (54). The rules concerning the changes of final consonants will be considerably simplified by remembering that *eleven* only out of the thirty-five consonants can ever stand in Sanskrit at the end of a word; viz.

क् k, ट् *t*, त् t, प् p,
ङ् ṅ, ण् *n*, न् n, म् m,
} ल् l, ः (Visarga), ं (Anusvâra).

Because 1. final aspirates must be replaced by their corresponding unaspirated letters;

2. final soft letters must be replaced by their corresponding hard letters;

3. palatals must be replaced by gutturals (ख् *kh* is *always*, and ज् *g* sometimes, replaced by ट् *t*);

4. of the semivowels only ल् l can be final; final र् r is replaced by Visarga;

5. final ह् h is replaced by ध् *t* (sometimes by त् t or क् k);

6. of the sibilants, ष् sh and श् *s* are replaced by ट् *t* (sometimes by क् k), स् s by Visarga, which is the only sibilant tolerated at the end of a word.

Besides these ten, Anusvâra is the only other letter which can stand at the end of a word.

29 (55). No word in Sanskrit ever ends in more than one consonant, except when र् r precedes a final क् k, ट् *t*, त् t, प् p, which

is radical or substituted for a radical. In the case of all other combinations the final letter or letters must be dropped till only one remains, which is allowable as a final. Thus अबिभर् + त् = अबिभः abibhar + t = abibha*ḥ*, 3 p. sg. impf. of भृ bh*ri*, to carry; सुवल्ग् + स् = सुवल् suvalg + s = suval, nom. sing., well jumping.

But ऊर्क् ûrk, strength, nom. sing. of ऊर्ज् ûrg: अवरिवर्त् avarivart, 3 p. sg. impf. intens. of वृत् v*rit* or वृध् v*ridh*; अमार्ट् amârt from मृज् m*rig*.

The nom. sing. of चिकीर्ष् *k*ikîrsh (from the desiderative of कृ k*ri*, to do) is चिकीः *k*ikî*ḥ*, the final ष् sh, which would otherwise become ट् *t*, being dropped because it is a derivative suffix.

Classification of Consonants.

30 (56). **Place or organ of consonants:—**

1. The throat, the palate, the roof of the palate, the teeth, the lips, and the nose are called the places or organs of the letters.
2. By contact between the tongue and the four places,—throat, palate, roof, teeth,—the guttural, palatal, lingual, and dental consonants are formed. Labial consonants are formed by contact between the lips.
3. In forming the nasals of the five classes, the breath partially passes through the nose, while the real Anusvâra is formed in the nose only.
4. The Visarga is said by native grammarians to be pronounced in the chest; it is now pronounced by the natives like an h followed by a very short vowel, e. g. कः ka*ḥ* sounds like kahă. The three sibilants श् *s*, ष् sh, स् s are produced by an incipient contact of the tongue with the palate, the roof, and the teeth respectively.
5. ह् h is guttural; the semivowels य् y, र् r, ल् l, व् v are palatal,

lingual, dental[1], and labial. य y, ल l, व v can be nasalized, and are then written यँ, लँ, वँ, or यं, लं, वं, ॅय्, ॅल्, ॅव्. ऋ r cannot b. nasalized.

31 (57). **Quality of consonants.**

Consonants are :—

1. Either **hard** (surd): the first, second, and seventh (sibilants) columns in the table in § 5.

   Or **soft** (sonant): all the remaining consonants, the semivowels (columns 3, 4, 5, 6), and Anusvâra (besides all the vowels and diphthongs).

2. Either **aspirated**: columns 2, 4, 7, ह् h, and Anusvâra.

   Or **unaspirated**: all the rest.

It will appear from the above that the change of च् *k* to क् k is a change of place, and that of च् *k* to ज् *g* is a change of quality; while in the transition of च् *k* to ग् g, or of त् t to न् n, there is a change both of place and of quality.

32 (60). The changes which take place by the combination of the eleven final consonants with initial vowels or consonants may therefore conveniently be treated under two heads.

Final letters are changed:

I. With regard to their places or organs.

II. With regard to their quality.

I. Changes of Place.

33 (61). The only final consonants which are liable to change of place are the **Dentals, Anusvâra,** and **Visarga.**

a. The dentals become palatal and lingual before palatals and linguals.

b. Anusvâra and Visarga adapt themselves as much as possible to the organ of the letter by which they are followed.

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[1] ळ् l, however, is practically treated as a lingual, being derived from ऋ r.

All other changes of final consonants are merely changes of quality; these in the case of dentals, Anusvâra, and Visarga being superadded to the changes of place.

The Dentals: त् t and न् n.

34 (62). Final त् t before palatals (च् *k*, छ् *kh*, ज् *g*, झ् *gh*, ञ् *ñ*, श् *s*) is changed to a palatal.

Ex. तत् + च = तच्च tat + *k*a = ta*kk*a, and this; तत् + छिनत्ति = तच्छिनत्ति tat + *kh*inatti = ta*kkh*inatti, he cuts this; तत् + शृणोति = तच्छृणोति[1] tat + *s*rinoti = ta*ks*rinoti, he hears this; तत् + जायते = तज्जायते tat + *g*âyate = ta*gg*âyate, this is born.

In the last example the final त् t is changed to च् *k*, and then to ज् *g* (38): the same change would take place before an initial झ् *gh*; and before an initial ञ् *ñ*, त् t might become either ज् *g* or ञ् *ñ*.

35 (63). Final न् n before ज् *g*, झ् *gh*, ञ् *ñ*, and श् *s* is changed to palatal ञ् *ñ*.

Ex. तान् + जयति = ताञ्जयति tân + *g*ayati = tâ*ñg*ayati, he conquers them.

Note—Rules on the change of final न् n before च् *k*, छ् *kh*, and श् *s* will be given in 43 and 45.

36 (64). Final त् t before ट् *t*, ठ् *th*, ड् *d*, ढ् *dh*, ण् *n* (not ष् sh) is changed to a lingual.

Ex. एतत् + ठक्कुरः = एतट्ठक्कुरः etat + *th*akkura*h* = eta*tth*akkura*h*, the idol of him; तत् + डयते = तड्डयते tat + *d*ayate = ta*dd*ayate: here the final त् t is changed to ट् *t* and then to ड् *d* (38): the same change would take place before an initial ढ् *dh*; before an initial ण् *n*, त् t might become either ड् *d* or ण् *n* (39).

37 (65). Final न् n before ड् *d*, ढ् *dh*, ण् *n* (not ष् sh) is changed to ण् *n*.

---

[1] श् *s* in this case is generally changed to छ् *kh*: तच्छृणोति ta*kkhrin*oti.

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But सरित् + जलम् = सरिज्जलम् sarit + *g*alam = sari*gg*alam (34), water of the river; एतत् + डामरः = एतड्डामरः etat + *d*âmara*h* = eta*dd*âmara*h*, the uproar of them.

39 (67). क् k, द् *t*, त् t, प् p, when followed by initial nasals, chiefly न् n and म् m, *may*, after becoming ग् g, ड् *d*, द् d, and ब् b, be further assimilated to the nasal, and be written ङ् ṅ, ण् *n*, न् n, म् m.

Ex. दिक् + नागः = दिग्नागः or दिङ्नागः dik + nâga*h* = dignâga*h* or diṅnâga*h*, a world elephant; जगत् + नाथः = जगन्नाथः or जगन्नाथः *g*agat + nâtha*h* = *g*agadnâtha*h* or *g*agannâtha*h*, lord of the world; अप् + नदी = अब्नदी or अम्नदी ap + nadî = abnadî or amnadî, water-river; प्राक् + मुखः = प्राग्मुखः or प्राङ्मुखः prâk + mukha*h* = prâgmukha*h* or prâṅmukha*h*, facing the east.

40 (70). Final त् t before ल् l becomes ल् l (not द् d).

Ex. तत् + लब्धम् = तल्लब्धम् tat + labdham = tallabdham, this is taken.

41 (71). Final न् n before ल् l also becomes ल् l; but this ल् l, being pronounced through the nose, is written with Anusvâra, which in this case is usually written as a half-moon.

Ex. महान् + लाभः = महाँल्लाभः mahân + lâbha*h* = mahâँllâbha*h*, large gain.

42 (72). Final ङ् ṅ, ण् *n*, and न् n, preceded by a **short** vowel and followed by *any* vowel, are doubled.

Ex. धावन् + अश्वः = धावन्नश्वः dhâvan + asva*h* = dhâvannasva*h*, a running horse; प्रत्यङ् + आस्ते = प्रत्यङ्ङास्ते pratyaṅ + âste = pratyaṅṅâste, he sits turned towards the west; सुगण् + आस्ते = सुगण्णास्ते sugan + âste = sug*a*n*n*âste, he sits counting well.

But कवीन् + आह्वयस्व kavîn + âhvayasva (call the poets) remains unchanged.

43 (73). Final न् n before initial क् k, ख् kh, and प् p, फ् ph, remains unchanged.

Final न् n before च *k*, छ *kh*, requires the intercession of श् *s*[1].

Final न् n before ट *t*, ठ *th*, requires the intercession of ष् sh[1].

Final न् n before त t, थ th, requires the intercession of स् s[1].

Before these inserted sibilants the original न् n is changed to Anusvâra.

Ex. हसन् + चकार = हसंश्चकार hasan + *k*akâra = hasa*nsk*akâra, he did it laughing; चलन् + टिट्टिभः = चलंष्टिट्टिभः *k*alan + *tit*ti-bha*h* = *k*ala*mshtit*tibha*h*, a moving *tit*tibha-bird; पतन् + तरुः = पतंस्तरुः patan + taru*h* = pata*mstaru*h, a falling tree.

44 (74). Final ङ् ṅ and ण् *n* may remain unchanged before the sibilants श् *s*, ष् sh, स् s; but क् k may optionally be inserted after the ङ् ṅ, and ट् *t* after the ण् *n*.

Ex. प्राङ् + शेते = प्राङ्शेते or प्राङ्क्शेते (or प्राङ्क्षेते) prâṅ + sete = prâṅsete or prâṅksete (or prâṅk*kh*ete); सुगण् + सरति = सुगण्सरति or सुगण्ट्सरति sugan + sarati = sugan*s*arati or sugan*ts*arati.

45 (75). Final न् n before ष् sh remains unchanged; before स् s it may remain unchanged or त् t is inserted; before श् *s* it must be changed to the palatal nasal (35) ञ् *ñ*; ञ्श् *ñs* may further be changed to ञ्छ् *ñks*, ञ्ख् *ñkkh*, or ञ्ख् *ñkh*.

Ex. तान् + षट् = तान्षट् tân + sha*t* = tânsha*t*, those six; तान् + सहते = तान्सहते or तान्त्सहते tân + sahate = tânsahate or tântsa-hate, he bears them; तान् + शार्दूलान् = तान्शार्दूलान् or तान्च्शार्दूलान् or तान्च्छार्दूलान् or तान्ज्शार्दूलान् tân + sârdûlân = tâ*ñs*ârdûlân or tâ*ñks*ârdûlân or tâ*ñkkh*ârdûlân or tâ*ñkh*ârdûlân, those tigers.

46 (76). A final ट् *t* before स् s must remain unchanged, but त् t may be inserted.

Ex. षट् + सरितः = षट्सरितः or षट्त्सरितः sha*t* + sarita*h* = sha*t*sarita*h* or sha*tt*sarita*h*, six rivers.

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[1] This intercession is owing to the analogy of acc. pl. masc. of vowel stems and of nom. sing. of n-stems, which originally ended in ns.

Final म् m and Anusvâra.

47 (77). 1. Final म् m followed by an initial vowel remains unchanged.

Ex. किम् + अत्र = किमत्र kim + atra = kimatra, what is there?

2. Final म् m before consonants *may*, without exception, be changed to Anusvâra.

a. Before र् r, श् *s*, ष् sh, स् s, and ह् h, final म् m *must* be changed to Anusvâra, as these five consonants have no corresponding nasal class-letter.

b. Before all the five letters in each of the five classes final म् m *may* be changed to the corresponding nasal of the class to which the letter belongs.

c. Before य् y, ल् l, व् v, final म् m may become यँ ỹ, लँ l̃, वँ ṽ (cp. 30. 5).

Examples:—1. Before र् r, श् *s*, ष् sh, स् s, ह् h:—

करुणम् + रोदिति = करुणं रोदिति karuṇam + roditi = karuṇam roditi, he cries piteously; शय्यायाम् + शेते = शय्यायां शेते *sayyâ*-yâm + sete = *sayyâyâm* sete, he lies on the couch; मोक्षम् + सेवेत = मोक्षं सेवेत moksham + seveta = moksha*m* seveta, let a man cultivate religious freedom; मधुरम् + हसति = मधुरं हसति madhuram + basati = madhura*m* hasati, he laughs sweetly.

2. Before letters of the five classes:—

किम् + करोषि = किं करोषि (or किङ्करोषि) kim + karoshi = ki*m* karoshi (or kiṅ karoshi), what doest thou? शत्रुम् + जहि = शत्रुं जहि (or शत्रुञ्जहि) *satrum* + *g*ahi = *satrum g*ahi (or *satruñ g*ahi), kill the enemy; गुरुम् + नमति = गुरुं नमति (or गुरुन्नमति) *g*urum + namati = gur*u*m namati (or gurun namati), he salutes the teacher; किम् + फलम् = किं फलम् (or किम्फलम्) kim + phalam = ki*m* phalam (or kim phalam), what is the use? शास्त्रम् + मीमांसते = शास्त्रं मीमांसते (or शास्त्रम्मीमांसते) *s*âstram + mîmâ*m*sate = *s*âstra*m* mîmâ*m*sate (or *s*âstram mîmâ*m*sate), he studies the book.

3. Before य् y, ल् l, व् v:—

सत्वरम् + याति = सत्वरं याति (or सत्वरय्याति) satvaram + yâti = satvara*m* yâti (or satvaraÿ yâti), he walks quickly; विद्याम् + लभते = विद्यां लभते (or विद्याल्लभते) vidyâm + labhate = vidyâ*m* labhate (or vidyâl̈ labhate), he acquires wisdom; तम् + वेद = तं वेद (or तव्वेद) tam + veda = ta*m* veda (or tav̈ veda), I know him.

48 (78). म् m at the end of a word *in pausâ*, i. e. at the end of a sentence, remains unchanged. It is, however, allowable to write it with the simple dot, for the sake of brevity. Ex. एवं eva*m*, thus, instead of एवम् evam.

Visarga for final स् s and र् r.

49 (82). Visarga is the only sibilant which can be final *in pausâ*. It (as well as the other sibilants) is hard, the corresponding soft letter being र् r.

If Visarga is followed by—

1. a hard palatal, lingual, or dental, क् *k*, ख् *kh*, ट् *t*, ठ् *th*, त् t, थ् th, it is changed to the sibilant of the class to which the following letter belongs (श् *s*, ष् sh, स् s);
2. a hard guttural or labial, क् k, ख् kh, प् p, फ् ph, it remains unchanged;
3. a sibilant, it remains or it may be assimilated.

Examples:—

1. पूर्णः + चंद्रः = पूर्णश्चंद्रः pûrna*h* + *k*andra*h* = pûrna*s* *k*andra*h*, the full moon; नद्याः + तीरम् = नद्यास्तीरम् nadyâ*h* + tîram = nadyâs tîram, the border of the river.

2. ततः + कामः = ततः कामः tata*h* + kâma*h* = tata*h* kâma*h*, hence love; नद्याः + पारम् = नद्याः पारम् nadyâ*h* + pâram = nadyâ*h* pâram, the opposite shore of the river.

3. सुप्तः + शिशुः = सुप्तश्शिशुः or सुप्तः शिशुः supta*h* + *sisu*h = supta*s* *sisu*h or supta*h* *sisu*h, the child sleeps; प्रथमः + सर्गः =

प्रथमस्सर्गः or **प्रथमः सर्गः** prathama*h* + sarga*h* = prathamas sarga*h* or prathama*h* sarga*h*, the first section.

50 (84). Visarga (except when preceded by **अ** a or **आ** â) if followed by a soft letter (consonant or vowel) is changed to **र्** r, this letter being the soft form of Visarga.

Ex. **कविः + अयम् = कविरयम्** kavi*h* + ayam = kavirayam, this poet; **गौः + गच्छति = गौर्गच्छति** gau*h* + ga*kkh*ati = gaur ga*kkh*ati, the ox walks; **वायुः + वाति = वायुर्वाति** vâyu*h* + vâti = vâyur vâti, the wind blows.

51 (84). 1. The final syllable **आः** â*h* drops its Visarga before every vowel or soft consonant.

2. The final syllable **अः** a*h*—

(a) drops its Visarga before every *vowel* except **अ** a;

(b) before every soft consonant and before **अ** a, it is changed to **ओ** o, after which **अ** a is elided.

Examples:—1. **अश्वाः + अमी = अश्वा अमी** asvâ*h* + amî = asvâ amî, these horses; **आगताः + ऋषयः = आगता ऋषयः** âgatâ*h* + *r*isha-ya*h* = âgatâ *r*ishaya*h*, the poets have arrived; **हताः + गजाः = हता गजाः** hatâ*h* + ga*g*â*h* = hatâ ga*g*â*h*, the elephants are killed; **माः + भिः = माभिः** mâ*h* + bhi*h* = mâbhi*h*, instr. pl. of **मास्** mâs, moon.

2. a. **कुतः + आगतः = कुत आगतः** kuta*h* + âgata*h* = kuta âgata*h*, whence come? **कः + एषः = क एषः** ka*h* + esha*h* = ka esha*h*, who is he? **कः + ऋषिः = क ऋषिः** ka*h* + *r*ishi*h* = ka *r*ishi*h*, who is the poet?

b. **निर्वाणः + दीपः = निर्वाणो दीपः** nirvâna*h* + dîpa*h* = nirvâno dîpa*h*, the lamp is blown out; **नः + भिः = नोभिः** na*h* + bhi*h* = nobhi*h*, instr. pl., with the noses; **नरः + अयम् = नरोऽयम्** nara*h* + ayam = naro×yam, this man.

52 (85). The final syllables **अः** a*h* and **आः** â*h*, in the few instances[1] in which the Visarga represents an etymological **र्** r, are

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[1] **पुनर्** punar, again; **प्रातर्** prâtar, early; **अंतर्** antar, within;

not subject to the exceptions of 51. In other words, अः aḥ and आः âḥ (=original अर् ar and आर् âr) become अर् ar and आर् âr according to the general rule (50) that Visarga before soft letters becomes र् r.

Ex. पुनः + अपि = पुनरपि punaḥ + api = punarapi, even again; भ्रातः + देहि = भ्रातर्देहि bhrâtaḥ + dehi = bhrâtar dehi, brother, give! द्वाः + एषा = द्वारेषा dvâḥ + eshâ = dvâreshâ, this door.

53 (86). र् r followed by र् r is always dropped (whether it be etymologically स् s or र् r), and a preceding short vowel is lengthened.

Ex. विधुः + राजते = विधू राजते vidhuḥ + râgate = vidhû râgate, the moon shines; पुनः + रोगी = पुना रोगी punaḥ + rogî = punâ rogî, ill again.

54 (87). The two pronouns सः saḥ and एषः eshaḥ, this, retain Visarga at the end of a sentence only, but become सो so and एषो esho before अ a (51, 2. b).

Ex. सः + ददाति = स ददाति saḥ + dadâti = sa dadâti, he gives; सः + इंद्रः = स इंद्रः saḥ + indraḥ = sa indraḥ, this Indra.

But सः + अभवत् = सोऽभवत् saḥ + abhavat = so 'bhavat, he was; मृतः सः mritaḥ saḥ, he is dead.

55 (88). भोः bhoḥ, an irregular vocative of भवत् bhavat, thou, drops its Visarga before all vowels and soft consonants.

Ex. भोः + ईशान = भो ईशान bhoḥ + îsâna = bho îsâna, Oh lord! भोः + देवाः = भो देवाः bhoḥ + devâḥ = bho devâḥ, Oh gods!

But भोः + छेत्तः = भोश्छेत्तः bhoḥ + khettaḥ = bhos khettaḥ, Oh cutter!

The same applies to the interjections भगोः bhagoḥ and अघोः

स्वर् svar, heaven; अहर् ahar, day; voc. sg. of nouns in ऋ ri, e.g. पितर् pitar, father; and some verbal forms from verbs in ऋ ri, as अजागर् agâgar, 2. 3. sg. impf. of जागृ gâgri, to awake.

agho*h*, really irregular vocatives of भगवत् bhagavat, God, and अघवत् aghavat, sinner.

56 (90). Nouns ending in radical ऋ r, retain the ऋ r before the सु su of the loc. plur., and in compounds even before nouns beginning with hard letters.

Ex. वार् + सु = वार्षु vâr + su = vârshu, in the waters; गिर् + पतिः = गीर्पतिः gir + pati*h* = gîrpati*h*, lord of speech.

In compounds, however, like गीर्पतिः gîrpati*h*, the optional use of Visarga is sanctioned: गीःपतिः gî*h*pati*h*.

57 (91). ख् *kh* at the beginning of a word, after a final short vowel, and after the particles आ â and मा mâ, is changed to क्ख् *kkh*.

Ex. तव + छाया = तव च्छाया tava + *kh*âyâ = tava *kkh*âyâ, thy shade; मा + छिदत् = मा च्छिदत् mâ + *kh*idat = mâ *kkh*idat, let him not cut; आ + छादयति = आच्छादयति â + *kh*âdayati = â*kkh*âdayati, he covers.

After any other long vowel, this change is optional.

बदरीछाया or बदरीच्छाया badarî*kh*âyâ or badarî*kkh*âyâ, shade of Badarîs.

In the body of a word the change of ख् *kh* into क्ख् *kkh* is necessary after both long and short vowels.

Ex. इच्छति i*kkh*ati, he wishes; म्लेच्छः mle*kkh*a*h*, a barbarian.

58 (92). Initial श् *s*, not followed by a hard consonant, may be changed into ख् *kh*, if the final letter of the preceding word is a hard consonant or ञ् ñ (for न् n).

Ex. वाक् + शतम् = वाक्शतम् or वाक्षतम् vâk + satam = vâk satam or vâk *kh*atam, a hundred speeches; तत् + श्लोकेन = तच्छ्लोकेन tat + slokena = ta*kkh*lokena, by that verse; धावन् + शशः = धावञ्शशः or धावञ्छशः dhâvan + *sasa*h = dhâvañ *sasa*h or dhâvañ *kh*asa*h*, a running hare; अप् + शब्दः = अप्शब्दः or अप्छब्दः ap + sabda*h* = ap*s*abda*h* or ap*kh*abda*h*, the sound of water.

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mri + ate = mriyate; गृ + अति = गिरति gri + ati = girati; पपृ + इ = पपुरि papri + i = papuri.

63 (111). Final ऋ ri before consonant terminations is changed to ईर् îr; after labials to ऊर् ûr.

Ex. गृ gri, to shout; passive गीर्यते gîryate; part. गीर्णः gîrnah: पृ pri, to fill; pass. पूर्यते pûryate; part. पूर्णः pûrnah.

64 (112). ए e, ऐ ai, ओ o, औ au are changed before suffixes beginning with vowels or य् y to अय् ay, आय् ây, अव् av, आव् âv.

Ex. ने + अन = नयन ne + ana = nayana; गे + य = गय्य ge + ya = gayya; रै + ए = राये rai + e = râye; गो + ए = गवे go + e = gave; गो + य = गव्य go + ya = gavya; नौ + अः = नावः nau + ah = nâvah.

65 (143, 144). इ i and उ u preceding radical र् r or व् v are generally lengthened when a consonant follows.

Ex. दिव् + यति = दीव्यति div + yati = dîvyati; गिर् + भिः = गीर्भिः gir + bhih = gîrbhih; धुर् + भिः = धूर्भिः dhur + bhih = dhûrbhih; गिर् + स् = गीः gir + s = gîh.

Final Consonants.

66 (114). Nominal or verbal bases ending in consonants and followed by terminations consisting of a single consonant, drop the termination altogether, two consonants not being tolerated at the end of a word (29). The final consonants of the base are then treated like other final consonants:—वाच् + स् = वाक् vâk + s = vâk, speech: nom. sg.; प्राञ्च् + स् = प्राङ् prâñk + s = prâṅ, eastern: nom. sg. masc. Here प्राञ्क् prâṅk, which remains after the dropping of स् s, is, according to the same rule, reduced again to प्राङ् prâṅ, the final nasal remaining guttural, because it would have been guttural if the final क् k had remained. सुवल्ग् + स् = सुवल् suvalg + s = suval, well jumping. Here, after the dropping of स् s, there would remain सुवल्क् suvalk; but as no word can end in two

consonants, this is reduced to सुवल् suval. Before the middle terminations सुवल्ग् suvalg assumes its middle form सुवल् suval; hence instr. plur. सुवल्भिः suvalbhi*h*. अहन् + स् = अहन् ahan + s = ahan, thou killedst: 2. p. sg. impf.; अद्वेष् + त् = अद्वेट् advesh + t = adve*t*, he hated: 3. p. sg. impf.; अदोह् + त् = अधोक् adoh + t = adhok, he milked: 3. p. sg. impf.

67 (115). Final consonants of verbal and nominal bases generally remain unchanged before terminations beginning with vowels, nasals, and semivowels. Before terminations beginning with other letters, they follow the rules of external Sandhi, e.g. from वच् va*k*, to speak, वक्मि va*k*mi, वाक्य vâ*k*ya, वकानि va*k*âni; but वक्ति vakti.

68 (116). Aspirates followed by terminations beginning with any letter (except vowels, semivowels, and nasals) lose their aspiration.

Ex. मामथ् + ति = मामत्ति mâmath + ti = mâmatti, 3. p. sg. pres. act. of the intensive मामथ् mâmath, he shakes much; रंध् + ध्वे = रंद्ध्वे rundh + dhve = runddhve, 2. pl. pres. middle of रुध् rudh, you impede; लभ् + स्ये = लप्स्ये labh + sye = lapsye, I shall take.

But युध् + इ = युधि yudh + i = yudhi, loc. sing., in battle; लोभ् + यः = लोभ्यः lobh + ya*h* = lobhya*h*, to be desired; क्षुभ् + नाति = क्षुभ्नाति kshubh + nâti = kshubhnâti[1], he agitates.

Note—*Two aspirates can never meet in Sanskrit.*

69 (117). The initial त् t and थ् th of suffixes are softened after soft aspirates, and take the whole aspiration on themselves (i. e. the final aspiration, when lost before त् t, थ् th, cannot be thrown back).

Ex. लभ् + तः = लब्धः labh + ta*h* = labdha*h*, taken; रंध् + थः = रंद्धः rundh + tha*h* = runddha*h*, you two obstruct; अबांध् + तम् = अबांद्धम् abândh + tam = abânddham, 2. p. dual aor. 1. act., you two bound.

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[1] Contrary to 75, न् n does not in this case become ण् *n* after ष् sh, by Pâ*n*ini VIII. iv. 39.

Note (118)—If घ् gh, द् *dh*, ध् dh, भ् bh, ह् h, at the end of a syllable, lose their aspiration before ध्व् dhv (**not** धि dhi), भ् bh, स् s, they throw their aspiration back on ग् g, द् *d*, ड् d, ब् b at the beginning of the syllable (not on other letters). Cp. 60.

Ex. बुध् + स् = भुत् budh + s = bhut, knowing; भुद्भिः bhudbhi*ḥ*, instr. plur.; भुत्सु bhutsu, loc. plur.; अभुद्ध्वम् abhuddhvam, 2. p. pl. aor. mid.

But दुग्धि dugdhi from दुह् duh, to milk, 2. sg. impv.

70 (122). Dentals after linguals become lingual.

Ex. इष् + त = इष्ट ish + ta = ish*ṭa*; द्विष् + धि = द्विद्धि dvish + dhi = dvi*ḍḍh*i; षट् + नाम् = षण्णाम् sha*ṭ* + nâm = sha*ṇṇ*âm.

71. न् n after क् *k* and ज् *g* becomes ञ् *ñ*; but remains unchanged after श् *s*.

Ex. यज् + न = यज्ञ ya*g* + na = ya*gñ*a; but प्रश्नः pras*ñ*a*ḥ*.

72 (133). न् *ṇ* at the end of a nominal or verbal base, before sibilants (not before सु su of loc. pl.), is changed to Anusvâra.

Ex. जिघांसति *g*ighâ*ṁ*sati, he wishes to kill, from हन् han.

But सुहिन् + सु = सुहिंसु suhin + su = suhinsu.

73 (134). न् n remains unchanged before semivowels.

Ex. हन्यते hanyate, he is killed, from हन्; तन्वन् tanvan from तन् tan, stretching.

74 (135, 136). म् m remains unchanged before य् y, र् r, ल् l; but in the nom. sg., before middle terminations, or personal terminations beginning with म् m or व् v, it is changed to न् n.

Ex. काम्यः kâmya*ḥ* from काम् kam; ताम्रम् tâmram from ताम् tam; अम्लः amla*ḥ* from अम् am.

But प्रशान् prasân, nom. sg., प्रशान्भिः prasânbhi*ḥ*, instr. plur., प्रशान्सु prasânsu, loc. pl., from प्रशाम् prasâm; अगन्म aganma, we went, and अगन्व aganva, we two went, from गम् gam + म ma and गम् gam + व va.

75 (96). The dental न् n, followed by a vowel or न् n, म् m, य् y,

व् v, is changed into the lingual ण् *n*, if it is preceded by the linguals ऋ *ri*, ॠ *rí*, र् r, or ष् sh, even though a vowel, a guttural, a labial, य् y, व् v, ह् h, or Anusvâra intervene.

Ex. नृ + नाम् = नृणाम् nri + nâm = nrinâm, of men; कर्णः karnah, ear; दूषणम् dûshanam, abuse (a vowel intervenes); वृंहणम् vrimhanam, nourishing (Anusvâra, ह् h, and a vowel intervene); अर्केण arkena, by the sun (guttural and vowel); क्षिप्णुः kshipnuh, throwing (vowel and labial); प्रेम्णा premnâ, by love (diphthong and labial); ब्रह्मण्यः brahmanyah, kind to Brahmans (vowel, ह् h, labial, vowel, न् n followed by य् y); निषण्णः nishannah, rested (न् n followed by न् n, which is itself assimilated to ण् *n*); प्रायेण prâyena, generally (vowel, य् y, vowel); अक्षण्वत् akshanvat, having eyes (व् v follows).

But अर्घनम् arkanam, worship (palatal intervenes); अर्णवेन arnavena, by the ocean (lingual intervenes); दर्शनम् darsanam, a system of philosophy (श् *s* is palatal); अर्धेन ardhena, by half (ध् dh is dental); कुर्वन्ति kurvanti, they do (न् n is followed by त् t); रामान् râmân, acc. pl., the Râmas (न् n is final).

Note—The number of intervening letters, it will be seen from the above examples, is not limited. In the word रामायण Râmâyana, for example, five letters (three vowels, a labial, and a semivowel) intervene between the र् r and the ण् *n*.

Table showing the Changes of न् n into ण् *n*.

ऋ *ri*,	in spite of intervening	change	if there follow
	Vowels,		Vowels, or
ॠ *rí*,	Gutturals	न् n	न् n,
	(including ह् h and Anusvâra),		म् m,
र् r,	Labials	into	य् y,
	(including व् v),		
ष् sh,	and य् y,	ण् *n*	व् v.

CHAPTER III.

DECLENSION.

80. Declension is most conveniently treated under three heads:—

1. Nouns and adjectives; 2. numerals; 3. pronouns.

81 (149). In Sanskrit there are:—

a. Three genders: masculine, feminine, and neuter.

b. Three numbers: singular, dual, and plural.

c. **Eight cases:** nominative, vocative, accusative, **instrumental,** dative, ablative, genitive, **locative.**

Note—It is important to know the cases in this order, because it is the only arrangement by which such cases as are identical in form, either in the singular, the dual, or the plural, may be grouped together.

82 (152). Declension consists in the addition of case-terminations to the stem or base.

The normal case-terminations are:—

	SINGULAR.		DUAL.		PLURAL.	
	M. F.	N.	M. F.	N.	M. F.	N.
N.	स् s	म् m	औ au	ई î	अस् as	इ i[2]
V.[1]	—	म् m				
A.	अम् am					
I.	आ â		भ्याम् bhyâm		भिस् bhis	
D.	ए e				भ्यस् bhyas	
Ab.	अस् as					
G.	अस् as		ओस् os		आम् âm	
L.	इ i				सु su	

Note 1. The vocative is the same as the nominative in all numbers *except the masc. and fem. sing.* of vowel stems generally and *the masc. sing.* of consonant stems in at, an, in, as, yas, vas.

Note 2. The nom. acc. voc. pl. neut. (which ends in इ i) inserts a nasal before a final consonant of the base. This nasal is determined by the consonant which follows it; hence ङ् ṅ before gutturals, ञ् ñ before palatals, ण् ṇ before linguals, न् n before dentals, म् m before labials, Anusvâra before sibilants and ह् h. Neuters ending in a nasal or a semivowel do not insert the nasal in the plural.

83 (179). An important distinction in nominal and adjectival bases (chiefly bases ending in consonants) is that between **strong** and **weak** cases.

If bases have *two* forms, **strong** cases and **weak** cases are distinguished.

If bases have *three* forms, **strong** (Aṅga), **middle** (Pada), and **weakest** (Bha) are distinguished.

Note—Difference of accent is the cause of the distinction. The stem always being accented in the strong cases, naturally preserved its full form, while the accent having originally rested on the terminations in the weak cases, the stem was consequently shortened. The last vowel of the base is often shortened in the vocative, because the accent is **always** on the first syllable[1].

84 (179). The strong cases are:—

Nom. voc. acc. sing.
Nom. voc. acc. dual
Nom. voc. (**not acc.**) plur. } of masculine nouns[2].

Nom. voc. acc. **plural only** of **neuters.**

All the other cases are weak.

When there are *three* bases, the middle cases are those the terminations of which begin with a consonant (i. e. भ्याम् bhyâm,

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[1] For the sake of brevity, the accent of the *nom.* sg. du. pl. only is, as a rule, given in the paradigms.

[2] Nearly all nouns with changeable bases form the feminine in ई î (105, 4).

भिः bhi*ḥ*, भ्यः bhya*ḥ*, सु su). The weakest are all the remaining weak cases (viz. those of which the terminations begin with vowels); e. g. प्रत्यंचौ pratyañ*k*au, nom. dual (strong base प्रत्यंच् pratyañ*k*); प्रत्यग्भिः pratyagbhi*ḥ* (middle base प्रत्यच् pratya*k*); प्रतीचोः pratîko*ḥ*, gen. dual (weakest base प्रतीच् pratî*k*).

In neuters with three bases the nom. voc. acc. singular is middle, the nom. voc. acc. dual weakest; e. g. nom. voc. acc. sg. प्रत्यक् pratyak, nom. voc. acc. du. प्रतीची pratîkî, nom. voc. acc. pl. प्रत्यंचि pratyañ*k*i. The other cases are as in the masculine.

NOUNS AND ADJECTIVES.

85 (153). This declension may conveniently be divided into two classes:—

I. Bases ending in consonants.

A. Unchangeable bases. B. Changeable bases.

II. Bases ending in vowels.

A. In अ a and आ â.

B. In इ i and उ u.

C. In ई î and ऊ û.

D. In ऋ *ri*.

E. In ऐ ai, ओ o, औ au.

Note—In order to avoid confusing the minds of beginners, it is advisable to commence with the bases in consonants, because these add the case-terminations given in 82 without modification. Some grammars begin with the vowel declension in अ a (II. A), since this is the most important, containing as it does the majority of all the declined bases of the language. But the wide deviation of its endings from the normal terminations makes it objectionable to begin with them.

A. Unchangeable Bases.

86 (151, 153). These bases may end in all consonants except ङ् ṅ, ञ् ñ, य् y. The bases are liable to such changes only as are

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Note—In the paradigms of regular nouns with unchangeable bases it will be sufficient to remember the nom. sing., nom. instr. loc. pl., and nom. pl. neut.

Bases in Dentals[1] and Labials.

89 (157). These are declined like चित्रलिख् *kitralikh*.

BASE.	NOM. SG.	NOM. PL. M. F.	INSTR. PL.	LOC. PL.	NOM. PL. N.
हरित् harít, green,	हरित्	हरितः	हरिद्भिः	हरित्सु	हरिंति
m. f. n.	harít	harítah	haríbhih	harítsu	harínti
अग्निमथ् agnimáth,	अग्निमत्	°मथः	°मद्भिः	°मत्सु	°मंथि
fire-kindling, m. f. n.	agnimát	-máthah	-madbhíh	-matsú	-mánthi
सुहृद् suhrid,	सुहृत्	सुहृदः	सुहृद्भिः	सुहृत्सु	सुहृंदि
friendly, m. f. n.	suhrit	suhridah	suhridbhíh	suhritsú	suhrindi
बुध् budh, knowing,	भुत्	बुधः	भुद्भिः	भुत्सु	बुंधि
m. f. n.	bhút	búdhah	bhudbhíh	bhutsú	búndhi
गुप् gup, guardian,	गुप्	गुपः	गुब्भिः	गुप्सु	गुंपि
m. f. n.	gúp	gúpah	gubbhíh	gupsú	gúmpi
ककुभ् kakúbh,	ककुप्	ककुभः	ककुब्भिः	ककुप्सु	°ककुंभि
region, f.	kakúp	kakúbhah	kakúbbhih	kakúpsu	-kakúmbhi[2]

Bases in Palatals.

90 (158). The palatals (च् *k*, छ् *kh*, ज् *g*, झ् *gh*) must be treated separately from the other four classes, because they undergo a change of organ as well as of quality (30, 31) in the nom. sg. and before terminations beginning with consonants (28, 3). They are retained (except छ् *kh*) only when followed by a vowel.

1. च् *k*[3] is changed to क् k or ग् g.

Base जलमुच् *g*alamú*k*, masc. cloud (water-dropping).

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[1] There are hardly any bases ending in linguals.

[2] Used as a neuter at the end of a compound adjective.

[3] Bases ending in अच् a*k* are changeable (104, III).

NOM. SG.	NOM. PL.	INSTR. PL.	LOC. PL.	NOM. PL. N.
जलमुक्	जलमुचः	जलमुग्भिः	जलमुक्षु	जलमुंचि
*g*alamú**k**	*g*alamú*k*a*h*	*g*alamu**g**bhí*h*	*g*alamu**kṣh**ú	*g*alamúñ*k*i

Like जलमुच् *g*alamu*k* are declined वाच् vâ*k*, f. speech; त्वच् tva*k*, f. skin; रुच् ru*k*, f. light; स्रुच् sru*k*, f. ladle.

Note (159)—The special bases क्रुंच् kru*ñk*, curlew, प्रांच् prâ*ñk*, worshipping, वृश्च् v*risk*, cutting, are respectively declined in the nom. sg., nom. instr. loc. pl. thus:—

क्रुङ् krú**ṅ**	क्रुंचः krú*ñk*a*h*	क्रुङ्भिः krú**ṅ**bhi*h*	क्रुंक्षु krú**ṅkṣh**u
प्राङ् prâ**ṅ**	प्रांचः prâ*ñk*a*h*	प्राङ्भिः prâ**ṅ**bhi*h*	प्रांक्षु prâ**ṅkṣh**u
वृट् v*rít*	वृक्षः v*rík*a*h*	वृद्भिः v*rid*bhí*h*	वृत्सु v*rit*sú

2 (160). ख् *kh* is changed to ट् *t* when final and before consonants, but to क्ष् *s* before vowels.

BASE.	NOM. SG.	NOM. PL.	INSTR. PL.	LOC. PL.	NOM. PL. N.
प्राख् prâ*kh*, an asker	प्राट्	प्राक्षः	प्राद्भिः	प्रात्सु	प्रांक्षि
	prâ*t*	prâ*s*a*h*	prâ*d*bhí*h*	prâ*t*sú	prâ*ṃ*si

3 (161). ज् *g* is changed to क् k or ग् g.

BASE.	NOM. SG.	NOM. PL.	INSTR. PL.	LOC. PL.	NOM. PL. N.
रुज् ru*g*, disease	रुक्	रुजः	रुग्भिः	रुक्षु	रुंजि
	rú**k**	rú*g*a*h*	ru**g**bhí*h*	ru**kṣh**ú	rú*ñg*i
ऊर्ज् ûr*g*, strength	ऊर्क्	ऊर्जः	ऊर्ग्भिः	ऊर्क्षु	ऊर्जि
	ûr**k**	ûr*g*a*h*	ûr**g**bhí*h*	ûr**kṣh**ú	ûr*g*i

Like रुज् ru*g* are declined वणिज् va*nig*, m. merchant; भिषज् bhi-sha*g*, m. physician; ऋत्विज् *rit*vi*g*, m. priest; स्रज् sra*g*, f. garland; असृज् ás*rig*, n. blood.

Note 1. Nouns derived from any of the six roots—यज् ya*g*, to sacrifice; भ्रज्ज् bhra*gg*, to roast; भ्राज् bhrâ*g*, to shine; राज् râ*g*, to shine, to rule; मृज् m*rig*, to clean; सृज् s*rig*, to emit, to create; also परिव्राज् parivrâ*g*, a mendicant—change ज् *g* to ट् *t*

or ड् *d*; e.g. nom. sg. and pl. of परिव्राज् parivrā́*g* are परिव्राट् parivrā́*t*, परिव्राजः parivrā́*gaḥ*; सम्राज् samrā́*g*, m. sovereign: सम्राट् samrā́*t*, सम्राजः samrā́*gaḥ*; देवेज् devé*g* (from देव deva + यज् ya*g*), worshipper of the gods: देवेट् devé*t*, देवेजः devé*gaḥ*; भृज्ज् bhri*gg*, roasting: भृट् bhrí*t*, भृज्जः bhríggaḥ.

Note 2. अवयाज् avayā́*g*, a Vedic priest, is irregular in changing its base to अवयस् avayas in the nom. and before consonants:—

NOM. SG.	VOC. SG.	NOM. PL.	INSTR. PL.	LOC. PL.
अवयाः	अवयाः or अवयः	अवयाजः	अवयोभिः	अवयःसु
avayā́*ḥ*	ávayā*ḥ* or ávaya*ḥ*	avayā́*gaḥ*	avayóbhi*ḥ*	avayá*ḥ*su

4. Bases in ह् *gh*, which are rare, change ह् *gh* to क् k or ग् g.

Bases in Nasals.

91 (154). 1. No base ends in ङ् ṅ or ञ् ñ (86).

2. Bases in ण् *n* undergo no change.

Base सुगण् sugá*n*, a ready reckoner, m. f. n. (सु su, well, and गण् ga*n*, to count).

NOM. SG.	NOM. PL.	INSTR. PL.	LOC. PL.	NOM. PL. N.
सुगण्	सुगणः	सुगण्भिः	सुगण्सु	सुगणि
sugá*n*	sugá*naḥ*	sugá*n*bhi*ḥ*	sugá*n*su	sugá*ni* (82, n. 2)

3. Bases in न् n are changeable, and will be treated in 99, 102.

4 (178). Bases in the labial nasal म् m change म् m to न् n in the nom. sg. and before consonants. The म् m is retained before vowels.

BASE.	NOM. SG.	NOM. PL.	INSTR. PL.	LOC. PL.
प्रशाम् prasā́m, mild,	प्रशान्	प्रशामः	प्रशान्भिः	प्रशान्सु
m. f.	prasā́*n*	prasā́ma*ḥ*	prasâ*n*bhí*ḥ*	prasâ*n*sú

Bases in Semivowels.

92 (164). 1. No base ends in य् y or (practically) in व् v[1].

2. Bases in ल् l undergo no modification.

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[1] See decl. of दिव् div, 106.

3. Bases in ऋ r are regular, except that इ i and उ u, preceding the ऋ r, are lengthened if the ऋ r is final or followed by a consonant. In the loc. pl. the ऋ r (being radical) remains unchanged before षु shu (56).

BASE.	NOM.VOC.SG.	NOM. PL.	INSTR. PL.	LOC. PL.
गिर् gir, f. voice	गीः gîh	गिरः gírah	गीर्भिः gîrbhíh	गीर्षु gîrshú
पुर् pur, f. town	पूः pûh	पुरः púrah	पूर्भिः pûrbhíh	पूर्षु pûrshú
वार् vâr, n. water	वाः vâh	वारि vâri	वार्भिः vârbhíh	वार्षु vârshú
द्वार् dvâr, f. door	द्वाः dvâh	द्वारः dvârah	द्वार्भिः dvârbhíh	द्वार्षु dvârshú

Bases in Sibilants (श् s, ष् sh, क्ष् ksh) and ह् h.

93 (174). Bases in श् s, ष् sh, क्ष् ksh, and ह् h change these letters to द् t when final and before consonants (cp. 28, 5 and 6).

BASE.	NOM. SG.	NOM. PL.	NOM. PL. N.	INSTR. PL.	LOC. PL.
विश् vis, m. f. n. one who enters	विट् vít	विशः vísah	विंशि vímsi	विड्भिः vidbhíh	विट्सु vitsú
द्विष् dvish, m. f. n. hating	द्विट् dvít	द्विषः dvíshah	द्विंषि dvímshi	द्विड्भिः dvidbhíh	द्विट्सु dvitsú
तक्ष् taksh, m. f. n. paring	तट् tát	तक्षः táksha*h*	तंक्षि támkshi	तड्भिः tadbhíh	तट्सु tatsú
गुह् guh, m. f. n. covering	घुट् ghút	गुहः gúha*h*	गुंहि gúmhi	घुड्भिः ghudbhíh	घुट्सु ghutsú

94 (174). **Exceptions.**

1. Bases in श् s.

a. Bases derived from दिश् dis, to show, दृश् dris, to see, and स्पृश् spris, to touch, change श् s to क् k; e.g. दिश् dis, f. a country:

NOM. SG.	NOM. PL.	NOM. PL. N.	INSTR. PL.	LOC. PL.
दिक् dík	दिशः dísah	दिंशि dímsi	दिग्भिः digbhíh	दिक्षु díkshu

b. Bases from नश् nas, to destroy, change श् *s* to ट् *t* or क् k; e. g. जीवनश् *g*îvanás, m. f. n. life-destroying:

NOM. SG.	INSTR. PL.	LOC. PL.
जीवनट् or °नक्	°नड्भिः or °नग्भिः	°नट्सु or °नक्षु
*g*îvanát or -nák	-na*d*bhí*h* or -nagbhí*h*	-na*t*sú or -na**ksh**ú

c. पुरोडाश् puro*dâs*, an offering, or a priest, is irregular, being declined like अवयाज् avay*âg* (90, 3, n. 2):

NOM. SG.	NOM. PL.	INSTR. PL.
पुरोडाः puro*dâ*h	पुरोडाशः puro*dâsa*h	पुरोडोभिः puro*dó*bhi*h*

2. Bases derived from धृष् dhrish, to dare, change ष् sh to क् k; e. g. दधृष् dadhrísh, bold:

NOM. SG.	NOM. PL.	NOM. PL. N.	INSTR. PL.	LOC. PL.
दधृक्	दधृषः	दधृंषि	दधृग्भिः	दधृक्षु
dadhri**k**	dadhrísha*h*	dadhrí*m*shi	dadhrí**g**bhi*h*	dadhrí**ksh**u

3. Bases in ह् h.

a. Bases from roots ending in ह् h, and beginning with द् d, change ह् h to क् k; also उष्णिह् ush*n*íh, a metre; e. g. दुह् duh, m. f. n. milking:

NOM. SG.	NOM. PL.	NOM. PL. N.	INSTR. PL.	LOC. PL.
धुक् dhú**k**	दुहः dúha*h*	दुंहि dú*m*hi	धुग्भिः dhu**g**bhí*h*	धुक्षु dhu**ksh**ú

b. Bases derived from the roots द्रुह् druh, to hate, मुह् muh, to confound, स्निह् snih, to love, स्नुह् snuh, to spue, change ह् h to ट् *t* or क् k; e. g. द्रुह् druh, m. f. n. hating:

NOM. SG.	NOM. PL.	NOM. PL. N.	INSTR. PL.	LOC. PL.
धृट् or धृक्	द्रुहः	दुंहि	धृड्भिः or धृग्भिः	धृट्सु or धृक्षु
dhrú*t* or dhrú**k**	drúha*h*	drú*m*hi	dhru*d*bhí*h* or dhru**g**bhí*h*	dhru*t*sú or dhru**ksh**ú

c. Bases from नह् nah, to bind, change ह् h to त् t; e. g. उपानह् upânáh, f. a shoe:

NOM. SG.	NOM. PL.	INSTR. PL.	LOC. PL.
उपानत्	उपानहः	उपानद्भिः	उपानत्सु
upâná**t**	upânáha*h*	upâná**d**bhi*h*	upâná**t**su

Bases in the Dental Sibilant स् s.

95 (165). **I. Bases in अस् as, इस् is, उस् us.**

In these bases it is important to distinguish the **derivative** from the **radical**[1].

The following rules must be carefully noted.

1. Derivative **अस्** as is lengthened in the nom. (**not vocative**) sing. masc. and fem. (**not neuter**).

2. Derivative **इस्** is and **उस्** us remain unchanged.

3. Derivative **अस्** as, **इस्** is, **उस्** us lengthen their vowel (besides nasalizing it) in the nom. voc. acc. pl.

4. Derivative **इस्** is and **उस्** us before vowels become **इष्** ish and **उष्** ush (76).

These rules are reversed in the case of **radical अस्** as, **इस्** is, **उस्** us; in other words, (1) **अस्** as remains unchanged in the nom. sg. masc. and fem., while (2) **इस्** is and **उस्** us are lengthened (**voc. and neut. also**); (3) the vowel of the nom. voc. acc. pl. neut. is never lengthened; (4) **इस्** is and **उस्** us remain unchanged before vowels.

Note—Rad. **इस्** is and **उस्** us (**not अस् as**) are lengthened before consonant terminations; **अस्** as always becomes **ओ** o before **भ्** bh.

	NOM. SG.	VOC. SG.	NOM. PL.	INSTR. PL.	LOC. PL.	NOM. PL. N.
Der. **सुमनस्** sumánas	**सुमनाः**	**°नः**	**°नसः**	**°नोभिः**	**°नःसु**	**°नांसि**
kind, m. f. n.	sumánâ*h*	-na*h*	-nasa*h*	-n**o**bhi*h*	-na*h*su	-nâ*m*si

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[1] It is easy to recognise a radical as, is, us, by remembering that all roots being monosyllabic, only one syllable must remain after prefixes are detached; e. g. **सुतुस्** sutus, well-sounding, from **सु** su, well, and **तुस्** tus. But **सुमनस्** sumanas, well-minded, from **सु** su, well, and **मनस्** manas, mind, from **मन्** man, to think, + **अस्** as.

	N.V.SG.	NOM.PL.	INSTR.PL.	LOC.PL.	NOM.PL.N.
Rad. पिंडग्रस् pi*nd*a-grás	°ग्रः	°ग्रसः	°ग्रोभिः	°ग्रःसु	°ग्रंसि
eating a mouthful, m.f.n.	-grá*h*	-grása*h*	-grobhí*h*	-gra*h*sú	-grá*m*si
Der. सुज्योतिस् su*gy*otís	°तिः	°तिषः	°तिर्भिः	°तिःषु	°तींषि
well-lighted, m. f. n.	-tí*h*	-tísha*h*	-tírbhi*h*	-tí*h*shu	-tî*m*shi
Rad. सुपिस् supís	°पीः	°पिसः	°पीर्भिः	°पीःषु	°पींसि
well-walking, m. f. n.	-pî*h*	-písa*h*	-pîrbhí*h*	-pî*h*shú	-pí*m*si
Der. दीर्घायुस् dîrghấyus	°युः	°युषः	°युर्भिः	°युःषु	°यूंषि
long-lived, m. f. n.	-yu*h*	-yusha*h*	-yurbhi*h*	-yu*h*shu	-yû*m*shi
Rad. सुतुस् sutús	°तूः	°तुसः	°तूर्भिः	°तूःषु	°तुंसि
well-sounding, m. f. n.	-tû*h*	-túsa*h*	-tûrbhí*h*	-tû*h*shú	-tú*m*si

Note 1 (173). ध्वस् dhvas (from ध्वंस् dhva*m*s, to fall) and स्रस् sras (from स्रंस् sra*m*s, to fall) when used at the end of compounds change their स् s to त् t in the nom. and voc. sg., and before terminations beginning with consonants.

NOM. VOC.	NOM. PL.	INSTR. PL.	LOC. PL.
पर्णध्वत्	पर्णध्वसः	पर्णध्वद्भिः	पर्णध्वत्सु
par*n*adhvá*t*	par*n*adhvása*h*	par*n*adhva*d*bhí*h*	par*n*adhva*t*sú

Note 2. Nouns derived from desideratives (193), though ending in derivative इस् is[1], lengthen the vowel in the nom. sg. m. f. n., and before consonants. In the neut. pl. no nasal is inserted.

NOM. M.F.N.	NOM. PL.	INSTR. PL.	LOC. PL.	NOM. PL. N.
पिपठीः	पिपठिषः	पिपठीर्भिः	पिपठीःषु	पिपठिषि
pipa*th*î*h*	pipa*th*isha*h*	pipa*th*îrbhi*h*	pipa*th*î*h*shu	pipa*th*ishi

Note 3. आशिस् âsís, f. blessing, is declined: nom. voc. आशीः âsî*h*, nom. pl. आशिषः âsísha*h*, pl.n. आशींषि âsî*m*shi, instr. आशीर्भिः âsîrbhi*h*, loc. आशीःषु âsî*h*shu or आशीष्षु âsîshshu. (This optional

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[1] In this case the इस् is is not *one* suffix, i.e. पिपठिस् pipa*th*is = pipa*th* + i + s. Hence, probably, the difference of treatment.

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Base अदत् adát, eating, from अद् ad, to eat.

	SINGULAR.	DUAL.	PLURAL.
		MASCULINE.	
N.V.	अदन् adán	अदंतौ adántau	अदंतः adántaḥ
A.	अदंतम् adántam	अदंतौ adántau	अदतः adatáḥ
I.	अदता adatấ	अदद्भ्याम् adádbhyâm	अदद्भिः adádbhiḥ
D.	अदते adaté		अदद्भ्यः adádbhyaḥ
Ab.	अदतः adatáḥ	अदतोः adatóḥ	
G.			अदताम् adatấm
L.	अदति adatí		अदत्सु adátsu
		NEUTER.	
N.A.	अदत् adát	अदती adatí	अदंति adánti

Note (186)—महत् mahat, great, originally a present participle, forms its strong base in मांत् mânt.

N.	महान् mahấn	N.V. pl. m. °हांतः -hấntaḥ n. °हांति -hấnti
A.	महांतम् mahấntam	°हतः -hatáḥ
I.	महता mahatấ	°हद्भिः -hádbhiḥ
V.	महन् máhan	

98 (187). b. Bases in मत् mat and वत् vat (which are adjectives, meaning 'possessed of,' 'having') differ from those in अत् at solely in lengthening the vowel in the N. sg. masc.

अग्निमत् agnimát, having fire.

N. sg.	अग्निमान् -mấn	N.V. pl. °मंतः -mántaḥ n. °मंति -mánti
A.	अग्निमंतम् -mántam	°मतः -matáḥ
V.	अग्निमन् -man	

ज्ञानवत् *gñânavát*, having knowledge.

N. ज्ञानवान् *gñânavân*	N.V. ज्ञानवंतः *gñânavántah*
V. ज्ञानवन् *gñânavan*	A. ज्ञानवतः *gñânavatáh*

Note 1 (188)—भवत् bhávat, when it means 'Your Honour,' is declined like ज्ञानवत् *gñânavat* (the voc. is भवन् bhávan or भोः **bho***h*); when it means 'being,' pres. part. of भू bhû, it is regular (like अदत् adat).

Note 2 (190)—कियत् kíyat, how much? and इयत् íyat, so much, are declined like nouns in मत् mat: N. कियान् kíyân, V. कियन् kíyan.

99 (203). 2. **Bases in इन् in.**

These form their weak base by dropping the न् n (but only before consonants).

They drop the न् n in the N. sg. m. and n., and lengthen the vowel in the N. masc., lengthening it also in the N. A. V. pl. neut.

MASCULINE.

N. sg.	धनी dhaní	pl. धनिनः dhanína*h*
A.	धनिनम् dhanínam	धनिनः dhanína*h*
I.	धनिना dhaníná	धनिभिः dhaníbhi*h*
V.	धनिन् dhánin	

NEUTER.

N. A.	धनि dhaní	धनीनि dhaníni
V.	धनि dháni or धनिन् dhánin	

100 (206). 3. **Bases in ईयस् îyas (comparative** suffix) form their strong cases from ईयांस् îyâ*m*s. Base गरीयस् gárîyas, heavier.

SINGULAR.	MASCULINE.	PLURAL.
N.	गरीयान् gárîyân	N.V. गरीयांसः gárîyâ*m*sa*h*
A.	गरीयांसम् gárîyâ*m*sam	A. गरीयसः gárîyasa*h*
V.	गरीयन् gárîyan	
I.	गरीयसा gárîyasâ	गरीयोभिः gárîyobhi*h*

NEUTER.

N.A. गरीयः gárîyah	गरीयसी gárîyasî	गरीयांसि gárîyâmsi

Nouns with three Bases.

101 (204). 1. **Participles of the reduplicated perfect in वस् vas.** The strong base is वांस् vâms; the middle, वत् vat; the weak, उष् ush[1].

ररुडस् rurudvás, having wept, from रुद् rud, to weep.

MASCULINE.

N. ररुडान् rurudvân	N.V. °डांसौ -dvâmsau	N.V. °डांसः -dvâmsah
A. ररुडांसम् rurudvâmsam	°डांसौ -dvâmsau	°दुषः -dúshah
V. ररुडन् rúrudvan		
I. ररुदुषा rurudúshâ	°डद्भ्याम् -dvádbhyâm	
L. ररुदुषि rurudúshi	°दुषोः -dúshoh	

NEUTER.

N. ररुडत् rurudvát	°दुषी -dúshî	°डांसि -dvâmsi

Note 1 (205)—Participles in वस् vas, which insert an इ i between the reduplicated root and the termination, drop the इ i whenever the termination वस् vas is changed to उष् ush, but **radical** इ i or ई î is never dropped in this case. Hence the I. sg. of तस्थिवान् tasthivân, from स्था sthâ, to stand, is तस्थुषा tasthushâ, but of निनीवान् ninîvân it is निन्युषा ninyushâ.

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[1] The स् s of वस् vas is changed to त् t before स् s and भ् bh, as in वत्स्यामि vatsyâmi, future of वस् vas, to dwell (+ स्यामि syâmi). उष् ush is deduced from वस् vas. Unaccented व va commonly becomes उ u. उस् us before vowels regularly becomes उष् ush.

The following examples of reduplicated perfect participles (cp. 183, note 2) may be useful:—

MIDDLE BASE.	NOM. SG.	NOM. PL.	ACC. PL.	INSTR. PL.
शुश्रुवस् *susruvás*, having heard	शुश्रुवान् *susruvân*	शुश्रुवांसः *susruvấmsah*	शुश्रुषः *susruvúshah*	शुश्रुवद्भिः *susruvádbhih*
पेचिवस् *pekivás*, having cooked	पेचिवान् *pekivân*	पेचिवांसः *pekivấmsah*	पेचुषः *pekúshah*	पेचिवद्भिः *pekivádbhih*
जग्मिवस् *gagmivás*, having gone	जग्मिवान् *gagmivân*	जग्मिवांसः *gagmivấmsah*	जग्मुषः *gagmúshah*	जग्मिवद्भिः *gagmivádbhih*
जगन्वस् *gaganvás*[1], having gone	जगन्वान् *gaganvân*	जगन्वांसः *gaganvấmsah*	जग्मुषः *gagmúshah*	जगन्वद्भिः *gaganvádbhih*
जघ्निवस् *gaghnivás*, having killed	जघ्निवान् *gaghnivân*	जघ्निवांसः *gaghnivấmsah*	जघ्नुषः *gaghnúshah*	जघ्निवद्भिः *gaghnivádbhih*
जघन्वस् *gaghanvás*, having killed	जघन्वान् *gaghanvân*	जघन्वांसः *gaghanvấmsah*	जघ्नुषः *gaghnúshah*	जघन्वद्भिः *gaghanvádbhih*

Note 2. Beginners are apt to confound this *reduplicated* perf. act. participle with the active participle formed by adding the suffix वत् vat to the perf. passive participle; e.g. कृत *kritá*, pf. pt. pass., done, कृतवत् *kritávat*, having done: N. कृतवान् *kritávân*, A. कृतवंतम् *kritávantam*. The cause of the confusion is that both end in °वान् vân in the N. sg.

102. 2. **Bases in अन् an (अंन् an, मन् man, वन् van).**

Their strong base is आन् ân; their weakest, न् n; and their middle base अ a.

The N. sg. masc. has आ â, neut. अ a (cp. the bases in इन् in).

If the suffixes मन् man and वन् van are immediately preceded by a consonant, they do not drop their अ a in the weakest cases. This is to avoid the concurrence of three consonants, though the rule does not apply to bases in simple अन् an. Hence आत्मना âtmánâ, but तक्ष्णा tákshnâ.

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[1] On the change of म् m to न् n, see 74.

In all other words the अ a is optionally retained in the L. sg. and in the N. A.V. dual neut.

राजन् rā̆*g*an, m. a king.

	SING.	PLUR.
N.	**राजा** rā̆*g*â	N.V. **राजानः** rā̆*g*âna*h*
A.	**राजानम्** rā̆*g*ânam	**राज्ञः** rā̆*g*ña*h*
V.	**राजन्** rā̆*g*an	
I.	**राज्ञा** rā̆*g*ñâ	**राजभिः** rā̆*g*abhi*h*
L.	**राज्ञि** rā̆*g*ñi or **राजनि** rā̆*g*ani	**राजसु** rā̆*g*asu

नामन् nā̆man, n. name.

	SING.	DUAL.	PLUR.
N. A.	**नाम** nā̆ma	**नाम्नी** nā̆mnî or **नामनी** nā̆manî	**नामानि** nā̆mâni
V.	**नाम** nā̆ma or **नामन्** nā̆man		
I.	**नाम्ना** nā̆mnâ	**नामभ्याम्** nā̆mabhyâm	**नामभिः** nā̆mabhi*h*
L.	**नाम्नि** nā̆mni or **नामनि** nā̆mani	**नाम्नोः** nā̆mno*h*	**नामसु** nā̆masu

ब्रह्मन् brahmán, m. n. the creator (**मन्** man preceded by a consonant).

MASCULINE.

	SING.	PLUR.
N.	**ब्रह्मा** brahmā̆	**ब्रह्माणः** brahmā̆*na*h
A.	**ब्रह्माणम्** brahmā̆*n*am	**ब्रह्मणः** brahmán*a*h
V.	**ब्रह्मन्** bráhman	
I.	**ब्रह्मणा** brahmán*â*	**ब्रह्मभिः** brahmábhi*h*

Irregular Bases in सन् an.

103 (195). 1. **पथिन्** pathín, m. path, has for its strong base **पंथान्** pánthân; for its middle base **पथि** pathí; for its weakest base **पथ्** path.

The N.V. sg. are irregular.

SING.	PLUR.
N.V. **पंथाः** pánthâ*h*	**पंथानः** pánthâna*h*
A. **पंथानम्** pánthânam	**पथः** patha*h*
I. **पथा** pathâ	**पथिभिः** pathíbhi*h*

2. **अहन्** áhan, n. day, takes **अहस्** áhas as its middle base.

SING.	DUAL.	PLUR.
N.A.V. **अहः** áha*h*	**अह्नी** áhnî or **अहनी** áhanî	**अहानि** áhâni
I. **अह्ना** áhnâ	**अहोभ्याम्** áhobhyâm	**अहोभिः** áhobhi*h*
L. **अह्नि** áhni / **अहनि** áhani	**अह्नोः** áhno*h*	**अहःसु** áha*h*su / **अहस्सु** áhassu

The Visarga of the N. sg. is treated like an original **ऋ** r (52). Hence **अहरहः** áharaha*h*, day by day; and, in composition, e. g. **अहर्गणः** aharga*na*h. Exception: **अहोरात्रः** aho*r*âtrá*h*, m.[1] day and night.

3, 4 (199). **श्वन्** *s*ván, m. a dog, **युवन्** yúvan, m. (juven-is), young, take **शुन्** *s*un[2], **यून्** yûn[3] as their weakest base. Otherwise they are declined regularly like **ब्रह्मन्** brahmán, m.

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[1] **रात्री** râ*t*rî, f. night, becomes **रात्र** râtrá, m. (or n.) at the end of compounds (cp. 215, 2).

[2] u = unaccented va (101, 1, foot-note). Cp. *κύων* = *s*vâ(n) and *κυνός*.

[3] For yu-un; u for va; cp. similar contraction in Lat. jūn-ior.

	SING.		PLUR.	
N.	श्वा *svấ* (*κύων*)	युवा *yúvâ*	श्वानः *svấnaḥ*	युवानः *yúvânaḥ*
A.	श्वानम् *svấnam*	युवानम् *yúvânam*	शुनः *súnaḥ*	यूनः *yűnaḥ*
V.	श्वन् *sván* (*κύον*)	युवन् *yúvan*	I. श्वभिः *svábhiḥ*	युवभिः *yúvabhiḥ*

5 (202). हन् han (from √हन् han, to kill) at the end of compounds takes हन् han (lengthening the vowel in the nom. sing.) for its strong base, घ ha for its middle, and घ्न ghn for its weakest base.

ब्रह्महन् brahmabán, a Brâhman-killer.

NOM. SG.	NOM. PL.	ACC. PL.	INSTR. PL.	NOM. PL. N.
हा hấ	हनः hánaḥ	घ्नः ghnáḥ	हभिः hábhiḥ	हानि hấni
ब्रह्महा	ब्रह्महणः	ब्रह्मघ्नः	ब्रह्महभिः	ब्रह्महाणि
brahmahấ	brahmahánaḥ	brahmaghnáḥ	brahmahábhiḥ	brahmahấṇi

Loc. sg. ब्रह्मघ्नि brahmaghní or ब्रह्महणि brahmahấṇi.

III. Bases in अच् a*k*.

104 (181). These form their strong base in अंच् a*ñk*, their middle in अच् a*k*, their weakest in ईच् î*k* or ऊच् û*k*[1] (according as अच् a*k* is preceded by य् y or व् v).

प्रत्यच् pratyá*k*, behind.

MASCULINE.

SING.	DUAL.	PLUR.
N.V. प्रत्यङ् pratyáṅ	°त्यंचौ -tyáñkau	°त्यंचः -tyáñkaḥ
A. प्रत्यंचम् pratyáñkam	°त्यंचौ -tyáñkau	°तीचः -tîkáḥ
I. प्रतीचा pratîkấ	°त्यग्भ्याम् -tyagbhyấm	°त्यग्भिः -tyagbhíḥ
L. प्रतीची pratîkî	°तीचोः -tîkóḥ	°त्यक्षु -tyakshú

[1] For यच् ya*k* and वच् va*k* respectively. Unaccented य ya and व va are contracted to ई î and ऊ û in this case, though they are more commonly shortened to इ ĭ and उ ŭ.

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105. The beginner will find it useful to remember the following points with regard to changeable bases:—

1. The vowel of the suffix is lengthened in the N. sg. masc. in all changeable bases except those in अच् ak and अत् at.

अग्निमान् agnimā́n, विद्यावान् vidyā́vā̂n; राजा rā́gā̂, ब्रह्मा brahmā́, प्रतिदिवा pratidivā̂; धनी dhanī́, वाग्मी vâgmī́, मेधावी medhâvī́; गरीयान् gárîyā̂n; रुरुद्वान् rurudvā́n.

But भवन् bhávan; प्रत्यङ् pratyáṅ.

2. The N. sg. masc. ends in a nasal in all changeable bases except those in अन् an (also मन् man, वन् van) and those in इन् in (also मिन् min, विन् vin).

3. All nouns with changeable bases, which lengthen the vowel in the N. sg. masc., shorten it in the vocative.

अग्निमन् ágniman, विद्यावन् vídyâvan; राजन् rā́gan, ब्रह्मन् bráhman, प्रतिदिवन् prátidivan; धनिन् dhánin, वाग्मिन् vā́gmin, मेधाविन् médhâvin; गरीयन् gárîyan; रुरुद्वन् rúrudvan.

But भवन् bhávan; प्रत्यङ् prátyaṅ.

4. The feminines of nouns with changeable bases are formed by adding ई î to the weak base (when there are two bases) or to the weakest (when there are three). They follow the vowel declension in ई î (like नदी nadî, 111).

Ex. अग्निमती agnimátî, विद्यावती vidyā́vatî; राज्ञी rā́gñî; धनिनी dhaníṇî, वाग्मिनी vâgmíṇî, मेधाविनी medhâvíṇî; गरीयसी gárîyasî; रुरुदुषी rurudúshî; भवती bhávatî; प्रतीची pratîkī́.

Exceptions.—Bases in वन् van become वरी varî: पीवन् pī́van (πίων), fat, f. पीवरी pī́varî (πίειρα). Bases in मन् man are declined like masculines: दामन् dā́man, f. rope; N. sg. दामा dā́mâ, A. दामानम् dā́mânam.

Irregular Nouns with changeable Bases.

106. 1. अप् ap, water, is always plural. It lengthens its अ a in the strong cases (N.V.) and substitutes त् t for प् p before भ् bh.

N. आपः ā́pah	A. अपः apáh	I. अद्भिः adbhíh	L. अप्सु apsú

2 (213). दिव् div or द्यु dyu, f. sky, uses द्यु dyu for its middle base, दिव् div everywhere else except the N. V. sg., which is irregular.

SING.	PLUR.
N. द्यौः dyaúh (Ζεύς = Δjευς)	N.V. दिवः dívah
A. दिवम् dívam	दिवः diváh
I. दिवा divā́	द्युभिः dyúbhih
Ab. G. दिवः diváh (Διϝός)	दिवाम् divā́m
L. दिवि diví (Διϝΐ)	द्युषु dyúshu
V. द्यौः dyaúh (Ζεῦ)	

3 (210). अनड्वत् anadut, an ox, has three bases: strong, अनड्वाह् anadvā́h; middle, अनडुद् anadúd; weakest, अनडुह् anadúh.

N. sg.	अनड्वान् anadvā́n	N. pl.	अनड्वाहः anadvā́hah
V.	अनड्वन् ánadvan		
A.	अनड्वाहम् anadvā́ham	A.	अनडुहः anadúhah
I.	अनडुहा anadúhā	I.	अनडुद्भिः anadúdbhih
		L.	अनडुत्सु anadútsu

4 (212). पुम् pum, man, has three bases: strong, पुमांस् púmāṁs; middle, पुम् pum; weakest, पुंस् puṁs.

N. sg.	पुमान् púmân	N.V. pl.	पुमांसः púmâṁsaḥ
V.	पुमन् púman	A.	पुंसः puṁsáḥ
A.	पुमांसम् púmâṁsam		

I.	पुंसा puṁsấ	I.	पुंभिः puṁbhíḥ
		L.	पुंसु puṁsú

Bases ending in Vowels.

107 (238). **A. Bases in अ a and आ â** (अ a = Gk. -*os*, -*ov*; Lat. -*us*, -*um*: आ â = Gk. *a*, *η*; Lat. a).

Singular.

	MASC.	FEM.	NEUT.
Base	कांत kântá	कांता kântấ	कांत kântá
N.	कांतः kântáḥ	कांता kântấ	कांतम् kântám
A.	कांतम् kântám	कांताम् kântấm	कांतम् kântám
I.	कांतेन kânténa	कांतया kântáyâ	कांतेन kânténa
D.	कांताय kântấya	कांतायै kântấyai[1]	कांताय kântấya
Ab.	कांतात् kântất	कांतायाः kântấyâḥ	कांतात् kântất
G.	कांतस्य kântásya	कांतायाः kântấyâḥ	कांतस्य kântásya
L.	कांते kânté	कांतायाम् kântấyâm	कांते kânté
V.	कांत kấnta	कांते kấnte[2]	कांत kấnta

Dual.

N. A. V.	कांतौ kântaú	कांते kânté	कांते kânté
I. D. Ab.	कांताभ्याम् kântấbhyâm	कांताभ्याम् kântấbhyâm	कांताभ्याम् kântấbhyâm
G. L.	कांतयोः kântáyoḥ	कांतयोः kântáyoḥ	कांतयोः kântáyoḥ

[1] The vowel declension (except bases in ऋ *ri* and diphthongs) has the special endings ऐ ai, आः âḥ, आम् âm in the dat., abl. gen., loc. sg. respectively.

[2] अंबा ambâ, mother, forms its V. in अ a: अंब amba.

PLURAL.

N.V.	कांताः kântâ*h*	कांताः kântâ*h*	कांतानि kântâ*n*i [1]
A.	कांतान् kântâ*n* [2]	कांताः kântâ*h*	कांतानि kântâ*n*i
I.	कांतैः kântai*h*	कांताभिः kântâbhi*h*	कांतैः kântai*h*
D. Ab.	कांतेभ्यः kântébhya*h*	कांताभ्यः kântâbhya*h*	कांतेभ्यः kântébhya*h*
G.	कांतानाम् kântâ*n*âm	कांतानाम् kântâ*n*âm	कांतानाम् kântâ*n*âm
L.	कांतेषु kântéshu	कांतासु kântâsu	कांतेषु kântéshu

Note—Certain adjectives in अः a*h*, आ â, अम् am follow the pronominal declension (122).

108 (239). Bases in radical आ â, declined alike in the masc. and fem., throw off the आ â in the weakest cases. In the neuter they shorten आ â to अ a and are declined like कांतम् kântám.

विश्वपा visvapâ, all-protecting (√पा pâ), is declined thus:—

N.V.	विश्वपाः visvapâ*h*	विश्वपौ visvapaú	विश्वपाः -pâ*h*
A.	विश्वपाम् visvapâm	विश्वपौ visvapaú	विश्वपः -pá*h*
I.	विश्वपा visvap-â	विश्वपाभ्याम् -pâbhyâm	°पाभिः -pâbhi*h*
L.	विश्वपि visvap-í	विश्वपोः visvap-ó*h*	विश्वपासु -pâsu

B. Bases in इ i and उ u: masc., fem., neut.

109 (230). Base शुचि súki, pure; मृदु mridú, soft.

SINGULAR.

	MASC.	FEM.	NEUT.	MASC.	FEM.	NEUT.
N.	शुचिः súki*h*	शुचिः súki*h*	शुचि súki	मृदुः mridú*h*	मृदुः mridú*h*	मृदु mridú
A.	शुचिम् súkim	शुचिम् súkim	शुचि súki	मृदुम् mridúm	मृदुम् mridúm	मृदु mridú

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[1] Cp. 82, note 2.

[2] Orig. am + s: Goth. -ans, Gk. -*ovs*, Lat. -ōs.

	MASC.	FEM.	NEUT.	MASC.	FEM.	NEUT.
I.	शुचिना	शुच्या	शुचिना	मृदुना	मृद्वा	मृदुना
	súkinâ	*súkyâ*	*súkinâ*	mridúnâ	mridvấ	mridúnâ
D.	शुचये	शुच्यै	शुचिने	मृदवे	मृद्वै	मृदुने
	súkaye	*súkyai*[1]	*súkine*	mridáve	mridvaí[1]	mridúne
Ab. G.	शुचेः	शुच्याः	शुचिनः	मृदोः	मृद्वाः	मृदुनः
	súkeh	*súkyâh*	*súkinah*	mridóh	mridvấh	mridúnah
L.	शुचौ	शुच्याम्	शुचिनि	मृदौ	मृद्वाम्	मृदुनि
	súkau	*súkyâm*	*súkini*	mridaú	mridvấm	mridúni
V.	शुचे	शुचे	शुचि	मृदो	मृदो	मृदु
	súke	*súke*	*súki*	mrído	mrído	mrídu

DUAL.

N.A.V.	शुची	शुची	शुचिनी	मृदू	मृदू	मृदुनी
	súkî	*súkî*	*súkinî*	mridû	mridû	mridúnî
I.D.Ab.	शुचिभ्याम् *súkibhyâm*			मृदुभ्याम् mridúbhyâm		
G.L.	शुच्योः	शुच्योः	शुचिनोः	मृद्वोः	मृद्वोः	मृदुनोः
	súkyoh	*súkyoh*	*súkinoh*	mridvóh	mridvóh	mridúnoh

PLURAL.

N.V.	शुचयः	शुचयः	शुचीनि	मृदवः	मृदवः	मृदूनि
	súkayah	*súkayah*	*súkînî*	mridávah	mridávah	mridûni
A.	शुचीन्	शुचीः	शुचीनि	मृदून्	मृदूः	मृदूनि
	súkîn	*súkîh*	*súkînî*	mridûn	mridûh	mridûni
I.	शुचिभिः *súkibhih*			मृदुभिः mridúbhih		
D. Ab.	शुचिभ्यः *súkibhyah*			मृदुभ्यः mridúbhyah		
G.	शुचीनाम् *súkînâm*			मृदूनाम् mridûnâm		
L.	शुचिषु *súkishu*			मृदुषु mridúshu		

Note 1. Neuter adjectives (not nouns) may be declined throughout (except N.A.V. of all numbers), and fem. adjectives

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[1] See 107, foot-note.

and nouns in the D. Ab. G. L. sg., like masculines. Thus the L. sg. of मति matí, thought, is मत्याम् matyâm or मतौ matau, but of वारि vâri, neut. water, only वारिणि vârini.

Note 2. Bases in उ u sometimes form the fem. by lengthening the vowel or adding ई î; e.g. कुरुः kúruḥ, a Kuru, fem. कुरूः kúrûḥ; लघुः laghúḥ, light, fem. either the same or लघ्वी laghvî.

Irregularities.

110. 1 (233). पति páti, a lord, is irregular in the weak cases of the singular: I. पत्या pátyâ, D. पत्ये pátye, Ab. G. पत्युः pátyuḥ, L. पत्यौ pátyau. At the end of compounds it is regular (like शुचि súki).

2 (232). सखि sákhi, a friend, has the same irregularities, but, besides, has a special base, सखाय् sákhây, in the strong cases: N. सखा sákhâ, A. सखायम् sákhâyam, I. सख्या sákhyâ, D. सख्ये sákhye, Ab. G. सख्युः sákhyuḥ, L. सख्यौ sákhyau, V. सखे sákhe; du. N. A. V. सखायौ sákhâyau, pl. N. V. सखायः sákhâyaḥ, A. सखीन् sákhîn. At the end of compounds सखि sakhi is regular in the weak cases, but retains the base सखाय् sakhây in the strong.

3 (234). The neuters, अक्षि ákshi, an eye, अस्थि ásthi, bone, दधि dádhi, curds, सक्थि sákthi, thigh, form their weakest cases from bases in अन् án (like नामन् nâman, 102, 2); e.g. I. sg. अक्ष्णा akshnâ, etc.

C. Bases in ई î and ऊ û: feminine[1].

111 (225). The following points, in which monosyllabic and polysyllabic bases differ in declension, should be noted:—

1. Monosyllabic bases change ई î and ऊ û to इय् iy and उव् uv before vowels, the polysyllabic to य् y and व् v.

---

[1] A few polysyllabic words in ई î and ऊ û, besides roots in ई î and ऊ û at the end of compounds, are masc. as well as fem.

2. Monosyllabic bases **may** take the special fem. terminations [1], polysyllabic bases **must.**

3. Polysyllabic bases shorten ई î and ऊ û in the V. sg.

4. Polysyllabic bases in ई î have **no** स् **s** in the N. sg., except लक्ष्मीः lakshmîḥ, goddess of prosperity, तरीः tarîḥ, boat, तंत्रीः tántrîḥ, lute.

5. Polysyllabic bases form the A. sg. in ईम् îm and ऊम् ûm, the A. pl. in ईः îḥ and ऊः ûḥ.

SINGULAR.

Base	धी dhî, thought	भू bhû, earth	नदी nadî, river	वधू vadhû, woman
N.V.	धीः dhîḥ	भूः bhûḥ	नदी nadî	वधूः vadhûḥ
A.	धियम् dhíyam	भुवम् bhúvam	नदीम् nadîm	वधूम् vadhûm
I.	धिया dhiyâ	भुवा bhuvâ	नद्या nadyâ	वध्वा vadhvâ
D.	धिये dhiyé	भुवे bhuvé	नद्यै nadyaí	वध्वै vadhvaí
Ab. G.	धियः dhiyáḥ	भुवः bhuváḥ	नद्याः nadyâḥ	वध्वाः vadhvâḥ
L.	धियि dhiyí	भुवि bhuví	नद्याम् nadyâm	वध्वाम् vadhvâm
V.			नदि nádi	वधु vádhu

DUAL.

N. A. V.	धियौ dhíyau	भुवौ bhúvau	नद्यौ nadyaú	वध्वौ vadhvaú
I. D. Ab.	धीभ्याम् dhîbhyâm	भूभ्याम् bhûbhyâm	नदीभ्याम् nadîbhyâm	वधूभ्याम् vadhûbhyâm
G. L.	धियोः dhiyóḥ	भुवोः bhuvóḥ	नद्योः nadyóḥ	वध्वोः vadhvóḥ

[1] 107, foot-note.

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D. Bases in ऋ *ri*: masc., fem., neut.

112 (235).

	SINGULAR.		
	MASC.	FEM.	NEUT.
Base	नप्तृ náptri, grandson	स्वसृ svásri, sister	धातृ dhâtri, providence
N.	नप्ता náptâ	स्वसा svásâ	धातृ dhâtri
A.	नप्तारम् náptâram	स्वसारम् svásâram	धातृ dhâtri
I.	नप्त्रा náptrâ	स्वस्रा svásrâ	°तृणा -trí*n*â or °त्रा -trâ
D.	नप्त्रे náptre	स्वस्रे svásre	°तृणे -trí*n*e or °त्रे -tré
Ab.G.	नप्तुः (र्) náptu*h* (r)	स्वसुः (र्) svásu*h* (r)	°तृणः -trí*n*a*h* or °तुः -tu*h*
L.	नप्तरि náptari	स्वसरि svásari	°तृणि -trí*n*i or °तरि -tári
V.	नप्तः (र्) náptа*h* (r)	स्वसः (र्) svásа*h* (r)	धातृ dhâtri or °तः -ta*h*

DUAL.

N. A. V.	नप्तारौ náptârau	स्वसारौ svásârau	धातृणी dhâtrí*n*î
I. D. Ab.	नप्तृभ्याम् náptribhyâm	स्वसृभ्याम् svásribhyâm	°तृभ्याम् °tribhyâm
G. L.	नप्त्रोः náptro*h*	स्वस्रोः svásro*h*	°तृणोः °trí*n*o*h*

PLURAL.

N. V.	नप्तारः náptâra*h*	स्वसारः svásâra*h*	धातृणि dhâtrí*n*i
A.	नप्तॄन् náptrî*n*	स्वसॄः svásrî*h*	धातॄणि dhâtrí*n*i
I.	नप्तृभिः náptribhi*h*	स्वसृभिः svásribhi*h*	धातृभिः dhâtribhi*h*
D. Ab.	नप्तृभ्यः náptribhya*h*	स्वसृभ्यः svásribhya*h*	धातृभ्यः dhâtribhya*h*
G.	नप्तॄणाम् náptrî*n*âm	स्वसॄणाम् svásrî*n*âm	धातॄणाम् dhâtrí*n*âm
L.	नप्तृषु náptrishu	स्वसृषु svásrishu	धातृषु dhâtrishu

Note 1. The names of relations in ऋ *ri* (except नप्तृ náptri, स्वसृ svásri, and भर्तृ bhartri, husband) have a **short** अ a before र् r; e. g. पितृ pitri, father, and मातृ mâtri, mother: N. पिता pitâ, माता mâtâ; du. N. A. V. पितरौ pitárau, मातरौ mâtárau; pl. N. पितरः pitára*h*, मातरः mâtára*h*; A. पितॄन् pitrî*n*, मातॄः mâtrî*h*.

Note 2 (237). नृ nri, man, is declined like पितृ pitri, only the G.

pl. is नृणाम् nr*i*nắm or नृणाम् n*r*inắm. N. ना nắ, A. नरम् náram, I. नृभा nrắ, D. नृभे nré, A. G. नुः(र्) núh (r), L. नरि nári, V. नः náh.

Note 3 (236). क्रोष्टृ krosht*ri*, jackal, is irregular in forming its middle base from क्रोष्टु krosht*u*.

Note 4. The fem. of adjectives in तृ *ri* is formed by adding ई î: m. कर्तृ kart*rí*, f. कर्त्री kartrî (like नदी nadî).

E. Bases in रै ai, गो o, नौ au.

113 (217, 218). Base रै rai, m. wealth; गो go, m. f. bull, cow; नौ nau, f. ship.

	Singular.		
N.V.	राः rắh	गौः gaúh	नौः naúh (*vaús*)
A.	रायम् rắyam	गाम् gắm	नावम् nắvam (*vnFa*)
I.	राया râyắ	गवा gávâ	नावा nâvắ
D.	राये rây*é*	गवे gáve	नावे nâvé
Ab. G.	रायः rây*áh*	गोः g*óh*	नावः nâv*áh* (*vnFós*)
L.	रायि rây*í*	गवि gávi	नावि nâví (*vnFi*)
	Dual.		
N. A. V.	रायौ rắyau	गावौ gắvau	नावौ nắvau
I. D. Ab.	राभ्याम् râbhyắm	गोभ्याम् góbhyâm	नौभ्याम् naubhyắm
G. L.	रायोः rây*óh*	गवोः gávo*h*	नावोः nâv*óh*
	Plural.		
N.V.	रायः rắya*h*	गावः gắva*h*	नावः nắva*h* (*vnFes*)
A.	रायः rây*áh*	गाः gắ*h*	नावः nắva*h*
I.	राभिः râbhí*h*	गोभिः g*óbhi*h	नौभिः naubhí*h* (*vaûφι*)
D. Ab.	राभ्यः râbhy*áh*	गोभ्यः g*óbhya*h	नौभ्यः naubhy*áh*
G.	रायाम् rây*ắm*	गवाम् gávâm	नावाम् nâvắm (*vnFῶν*)
L.	रासु râsú	गोषु góshu	नौषु naushú (*vauσί*)

Note—द्यो dyo, f. heaven, is declined like गो go. It coincides in N. and V. sg. with दिव् div, sky (106, 2).

Degrees of Comparison.

114 (249). The (secondary) suffix of the comparative तर tara (Gk. -τερο) and that of the superlative तम tama (Lat. -timo) are added to the weak or middle base: शुचि *śúci*, शुचितर *śúcitara*, शुचितम *śúcitama*; प्राच् *práñ*, प्राक्तर *práktara*, प्राक्तम *práktama*; धनिन् dhaníṅ, धनितर dhanítara, धनितम dhanítama; विद्वस् vidvás, विद्वत्तर vidvátara, विद्वत्तम vidváttama; प्रत्यच् *pratyáñ*, प्रत्यक्तर pratyáktara, प्रत्यक्तम pratyáktama.

115 (251). Before the other (primary) suffixes of the comparative ईयस् îyas (rarely यस् yas, Gk. -ιον, Lat. -ior) and of the superlative इष्ठ ish*ṭha* (Gk. -ιστο), bases are reduced to one syllable, suffixes being dropped: मतिमान् matimân, wise, मतीयस् mátîyas, मतिष्ठ mátish*ṭha*; वृंदारक *vríndâraka*, beautiful, वृंदीयस् *vríndîyas*, वृंदिष्ठ *vríndish*ṭ*ha*. Some of these comparatives and superlatives have no corresponding positive from the same root. कनीयस् kánîyas, कनिष्ठ kánish*ṭha*, and नेदीयस् nédîyas, नेदिष्ठ nédish*ṭha*, belong only in sense to अल्प álpa, small, and अंतिक antiká, near, respectively.

(252). As a rule the root takes Guṇa before these two suffixes, with metathesis of अर् ar. क्षुद्र kshudrá, mean, क्षोदीयस् kshódîyas; तृप्र *tri*prá, त्रपीयस् trápîyas. There are, however, many irregular forms, e. g. बहुल bahulá, frequent, बंहीयस् bámhîyas.

These primary comparatives and superlatives have the acute on the first syllable.

NUMERALS.

Cardinals.

116 (253).

1	१	एक éka.	7	७	सप्तन् saptán (ἑπτά).
2	२	द्वि dví.	8	८	अष्टन् ashtán (ὀκτώ).
3	३	त्रि trí.	9	९	नवन् návan (ἐννέα).
4	४	चतुर् *ka*túr.	10	१०	दशन् dásan (δέκα).
5	५	पंचन् páñkan.	11	११	एकादशन् ékâdasan.
6	६	षष् shásh.	12	१२	द्वादशन् dvádasan.

13 १३ त्रयोदशन् tráyodasan.
14 १४ चतुर्दशन् *k*áturdasan.
15 १५ पंचदशन् pá*ñk*adasan.
16 १६ षोडशन् sh6*d*asan.
17 १७ सप्तदशन् saptádasan.
18 १८ अष्टादशन् ashtắdasan.
19 १९ नवदशन् návadasan.
ऊनविंशति ûnavi*m*sati.
20 २० विंशति vi*m*satí.
21 २१ एकविंशति ékavi*m*sati.
22 २२ द्वाविंशति dvắvi*m*sati.
23 २३ त्रयोविंशति tráyovi*m*sati.
28 २८ अष्टाविंशति ashtắvi*m*sati.
29 २९ नवविंशति návavi*m*sati.
ऊनत्रिंशत् ûnatri*m*sat.
30 ३० त्रिंशत् tri*m*sát.
39 ३९ नवत्रिंशत् návatri*m*sat.
ऊनचत्वारिंशत् ûna*k*atvâri*m*sat.
40 ४० चत्वारिंशत् *k*atvâri*m*sát.
49 ४९ नवचत्वारिंशत् náva*k*atvâri*m*sat.
ऊनपंचाशत् ûnapa*ñk*âsat.
50 ५० पंचाशत् pa*ñk*âsát.
60 ६० षष्टि shash*t*í.
70 ७० सप्तति saptatí.
80 ८० अशीति asîtí.
90 ९० नवति navatí.
100 १०० शतम् satám.
101 १०१ एकशतम् ékasatam.
एकाधिकम् शतम् ekâdhikam satam.
102 १०२ द्विशतम् dvísatam.
द्व्यधिकम् शतम् dvyadhikam satam.
103 १०३ त्रिशतम् trísatam.
त्र्यधिकम् शतम् tryadhikam satam.
110 ११० दशशतम् dásasatam.
दशाधिकम् शतम् dasâdhikam satam.
200 २०० द्वे शते dvé saté.
द्विशतम् dvísatam.
300 ३०० त्रीणि शतानि trí*ñ*ni satắni.
त्रिशतम् trísatam.
1000 १००० दश शतानि dása satắni.
सहस्रम् sahásram.

Note—In order to form the numbers from 20 to 100 not enumerated above, it is only necessary to remember that 2, 3, and 8 are द्वा dvắ, त्रयस् tráyas, and अष्टा ashtắ before 20 and 30 (द्वाविंशति dvắvi*m*sati, त्रयोविंशति tráyovi*m*sati, अष्टात्रिंशत् ashtắ-

trimsat), and द्वि dví, त्रि trí, अष्ट ashṭá before 80; both forms may be used with 40 to 70 and with 90.

Declension of Cardinals.

117 (254). Only the first four cardinals distinguish the genders.

एक: ékaḥ, एका ékâ, एकम् ékam, following the declension of the pronominal adjectives, is inflected like सर्व sarva (130, b).

द्वि dví is declined as the dual of the base द्व dva.

N. A.V. द्वौ dvaú, द्वे dvé, द्वे dvé; I. D. Ab. द्वाभ्याम् dvấbhyâm, G. L. द्वयो: dváyoḥ.

त्रि trí, f. तिसृ tisṛ́, and चतुर् catúr, f. चतसृ catasṛ, are declined thus:—

	MASC.	NEUT.	FEM.	MASC.	NEUT.	FEM.
N.V.	त्रय:	त्रीणि	तिस्र:	चत्वार:	चत्वारि	चतस्र:
	tráyaḥ	trî́ṇi	tisráḥ	catvấraḥ	catvấri	cátasraḥ
A.	त्रीन्	त्रीणि	तिस्र:	चतुर:	चत्वारि	चतस्र:
	trî́n	trî́ṇi	tisráḥ	catúraḥ	catvấri	cátasraḥ
I.	त्रिभि:		तिसृभि:	चतुर्भि:		चतसृभि:
	tribhíḥ		tisṛ́bhiḥ	catúrbhiḥ		catasṛ́bhiḥ
D. Ab.	त्रिभ्य:		तिसृभ्य:	चतुर्भ्य:		चतसृभ्य:
	tribhyáḥ		tisṛ́bhyaḥ	catúrbhyaḥ		catasṛ́bhyaḥ
G.	त्रयाणाम्		तिसृणाम्	चतुर्णाम्		चतसृणाम्
	trayấṇấm		tisṛ́ṇấm	caturṇấm		catasṛ́ṇấm
L.	त्रिषु		तिसृषु	चतुर्षु		चतसृषु
	trishú		tisṛ́shu	catúrshu		catasṛ́shu

118 (257). षष् shásh: N. A.V. षट् sháṭ, I. षड्भि: shaḍbhíḥ, D. Ab. षड्भ्य: shaḍbhyáḥ, G. षण्णाम् shaṇṇấm, L. षट्सु shaṭsú.

The numerals in अन् an are all declined like पंचन् páñcan:—

N. A.V. पंच páñca, I. पंचभि: pañcábhiḥ, D. Ab. पंचभ्य: pañcábhyaḥ, G. पंचानाम् pañcânấm, L. पंचसु pañcásu.

अष्टन् ashtán, however, has the following alternative forms:—

N. A. V. अष्टौ ashtaú, I. अष्टाभिः ashtâbhíh, D. Ab. अष्टाभ्यः ashtâbhyáh, L. अष्टासु ashtâsú.

Note (258). a. The numerals 3 to 19 are used as plurals agreeing with their substantives in number and case (3 and 4 in gender also).

b. The numerals 20 to 99 are sing. fem.; शत satá and सहस्र sahásra, sing. neut. (sometimes masc.), are used with nouns in the same case (in apposition) or in the G. plur.

119 (259). **Ordinals.**

1st प्रथमः, °मा, °मम्, prathamáh, -á, -ám.

2nd द्वितीयः, °या, °यम्, dvitíyah, -â, -am.

3rd तृतीयः, °या, °यम्, tritíyah, -â, -am.

4th चतुर्थः, °र्थी, °र्थम्, katurthâh, -í, -ám.

तुरीयः, °या, °यम्, turíyah, -â, -am.

तुर्यः, °र्या, °र्यम्, túryah, -â, -am.

5th पंचमः, °मी, °मम्, pañkamáh, -í, -ám.

6th षष्ठः, °ष्ठी, °ष्ठम्, shashthâh, -í, -ám.

7th सप्तमः saptamáh.

8th अष्टमः ashtamáh.

9th नवमः navamáh.

10th दशमः dasamáh.

11th एकादशः ekâdasáh.

19th नवदशः navadasáh.

ऊनविंशः ûnavimsáh.

ऊनविंशतितमः ûnavimsatitamáh.

20th विंशः vimsáh.

विंशतितमः vimsatitamáh.

30th त्रिंशः trimsáh.

त्रिंशत्तमः trimsattamáh.

40th चत्वारिंशः katvârimsáh.

चत्वारिंशत्तमः katvârimsattamáh.

50th पंचाशः pañkâsáh.

पंचाशत्तमः pañkâsattamáh.

60th षष्टितमः shashtitamáh.

61st एकषष्टितमः ekashashtitamáh.

एकषष्ठः ekashashthâh.

70th सप्ततितमः saptatitamáḥ.
71st एकसप्ततितमः ekasaptatitamáḥ.
एकसप्ततः ekasaptatáḥ.
80th अशीतितमः asîtitamáḥ.
81st एकाशीतितमः ekâsîtitamáḥ.
एकाशीतः ekâsîtáḥ.
90th नवतितमः navatitamáḥ.
91st एकनवतितमः ekanavatitamáḥ.
एकनवतः ekanavatáḥ.
100th शततमः satatamáḥ.

Note—The feminine from 5 onwards is always formed with ई î.

Numerical Adverbs and other Derivatives.

120 (260). सकृत् sakṛ́t, once.
द्विः dvíḥ, twice.
त्रिः tríḥ, thrice.
चतुः katúḥ, four times.
पंचकृत्वः pañcakṛitváḥ, five times.
षट्कृत्वः shaṭkṛitváḥ, six times, etc.

एकधा ekadhâ, in one way.
द्विधा dvidhâ or द्वेधा dvedhâ, in two ways.
त्रिधा tridhâ or त्रेधा tredhâ, in three ways.
चतुर्धा caturdhâ, in four ways.
पंचधा pañcadhâ, in five ways.
षोढा shoḍhâ, in six ways, etc.

एकशः ekaśáḥ, one-fold.
द्विशः dviśáḥ, two-fold.
त्रिशः triśáḥ, three-fold, etc.

द्वयम् dvayám or द्वितयम् dvítayam, a pair.
त्रयम् trayám or त्रितयम् trítayam or त्रयी trayî, a triad.
चतुष्टयम् kátushṭayam, a tetrad.
पंचतयम् páñcatayam, a pentad, etc.

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The following enclitic forms are also used: Sg. A. मा mâ, त्वा tvâ; D. G. मे me, ते te. Du. A. D. G. नौ nau, वाम् vâm. Pl. A. D. G. नः nah, वः vah.

Demonstrative Pronouns.

122 (262). Base (in composition) तद् tád, that (also=he, she, it).

	Singular.				Plural.	
	masc.		fem.		masc.	fem.
N.	सः sáh (ó)[1]		सा sắ (ý)		ते té	ताः tắh
A.	तम् tám		ताम् tắm		तान् tắn	ताः tắh
I.	तेन téna		तया táyâ		तैः taíh	ताभिः tắbhih
D.	तस्मै tásmai		तस्यै tásyai		तेभ्यः tébhyah	ताभ्यः tắbhyah
Ab.	तस्मात् tásmât		तस्याः tásyâh			
G.	तस्य tásya				तेषाम् téshâm	तासाम् tắsâm
L.	तस्मिन् tásmin		तस्याम् tásyâm		तेषु téshu	तासु tắsu

Dual, m. f., N. A. V. तौ taú, ते té; I. D. Ab. ताभ्याम् tắbhyâm; G. L. तयोः táyoh.

Neuter, N. A. sg. तत् tát (Gk. τό, Lat. is-tud, Engl. **that**), du. ते té, pl. तानि tắni. The other cases are the same as in the masc.

123 (269). Base (in composition) इदम् idám, this (indefinitely).

	Singular.				Plural.	
	masc.		fem.		masc.	fem.
N.	अयम् ayám		इयम् iyám		इमे imé	इमाः imắh
A.	इमम् imám		इमाम् imắm		इमान् imắn	इमाः imắh
I.	अनेन anéna		अनया anáyâ		एभिः ebhíh	आभिः âbhíh
D.	अस्मै asmaí		अस्यै asyaí		एभ्यः ebhyáh	आभ्यः âbhyáh
Ab.	अस्मात् asmắt		अस्याः asyắh			
G.	अस्य asyá				एषाम् eshắm	आसाम् âsắm
L.	अस्मिन् asmín		अस्याम् asyắm		एषु eshú	आसु âsú

[1] Cp. 54.

Dual, m. f., N. A. V. इमौ imaú, इमे imé; I. D. Ab. आभ्याम् âbhyắm; G. L. अनयोः anáyoh.

Neuter, N. A. sg. इदम् idám, du. इमे imé, pl. इमानि imắni.

124 (271). Base (in composition) अदस् adás, that.

	SINGULAR.		PLURAL.	
	MASC.	FEM.	MASC.	FEM.
N.	असौ asaú	असौ asaú	अमी amĩ	अमूः amṹh
A.	अमुम् amúm	अमूम् amṹm	अमून् amṹn	अमूः amṹh
I.	अमुना amúnâ	अमुया amuyắ	अमीभिः amĩ́bhih	अमूभिः amṹbhih
D.	अमुष्मै amúshmai	अमुष्यै amúshyai	अमीभ्यः amĩ́bhyah	अमूभ्यः amṹbhyah
Ab.	अमुष्मात् amúshmât	अमुष्याः amúshyâh		
G.	अमुष्य amúshya		अमीषाम् amĩ́shâm	अमूषाम् amṹshâm
L.	अमुष्मिन् amúshmin	अमुष्याम् amúshyâm	अमीषु amĩ́shu	अमूषु amṹshu

Dual, m. f. n., N. A. V. अमू amṹ; I. D. Ab. अमूभ्याम् amṹbhyâm, अमुयोः amúyoh.

Neuter, N. A. sg. अदः adáh, pl. अमूनि amṹni.

125. Like तद् tád are inflected:

A. 1 (263). The demonstrative pronouns: त्यद् tyad, he, she, it; sg. N. स्यः syáh, स्या syắ, त्यत् tyát; A. त्यम् tyám, त्याम् tyắm, त्यत् tyát, etc.

2 (268). एतद् etád, this (very near); sg. N. एषः eshá*h*[1], एषा eshắ, एतत् etát; A. एतम् etám, एताम् etắm, एतत् etát, etc.

3 (270). एनद् enad (enclitic), he, she, it, is defective, only occurring in the A. sg. du. and pl., I. sg., and G. L. du. It is substituted for एतद् etád and इदम् idám when these refer to an एतद् etád or इदम् idám in a preceding sentence.

B (273). The **interrogative** pronoun किम् kím, who? sg. N. कः ká*h*, का kắ, किम् kím; A. कम् kám, काम् kắm, किम् kím.

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[1] Cp. 54.

C (272). The **relative** यद् yád, who, which: sg. N. यः yáḥ, या yấ, यत् yát; A. यम् yám, याम् yấm, यत् yát.

Reflexive Pronouns.

126. 1 (265). स्वयम् svayám, self, is indeclinable (='of one's self'): स्वयं वृतवान् svayám vritávân, I chose it myself, thou chosest it thyself, he chose it himself; स्वयं वृतवती svayám vritávatî, she chose it herself.

2 (266). आत्मन् âtmán, self, is declined like ब्रह्मन् brahmán (102): आत्मानमात्मना पश्य âtmấnam âtmánâ pásya, see thyself by thyself, gnosce te ipsum. It is used in the singular masc. even when referring to nouns in another gender or number.

3 (267). स्वः svá*ḥ*, स्वा svấ, स्वम् svám is a reflexive adjective, corresponding to Latin suus, sua, suum: स्वं पुत्रं दृष्ट्वा svám putrám d*r*isht*v*ấ, having seen his own son. (On the decl. of स्व sva, see 130, c.) निज nigá is used in the same sense: निजं धैर्यमदर्शयत् nigám dhaíryam ádarsayat, he showed his (own) courage.

Compound Pronouns.

127 (275). By adding दृश् d*r*is, दृश drisa, or दृक्ष d*r*íksha to certain pronominal bases, the following compound pronouns have been formed:—

तादृश् tâd*r*ís, तादृश tâd*r*ísa, तादृक्ष tâd*r*íksha, such like.

एतादृश् etâd*r*ís, एतादृश etâd*r*ísa, एतादृक्ष etâd*r*íksha, this like.

यादृश् yâd*r*ís, यादृश yâd*r*ísa, यादृक्ष yâd*r*íksha, what like.

ईदृश् îd*r*ís, ईदृश îd*r*ísa, ईदृक्ष îd*r*íksha, this like.

कीदृश् kîd*r*ís, कीदृश kîd*r*ísa, कीदृक्ष kîd*r*íksha, what like?

Similarly formed are मादृश mâd*r*ísa, त्वादृश tvâd*r*ísa, like me, like thee, etc. The feminine is formed with ई î: तादृक् tâd*r*ík, m. n.; तादृशी tâd*r*ísî, f.

128 (276). By adding वत् vat and यत् yat to certain pronominal bases, the following compounds, implying quantity, have been formed:—

तावत् tâvat, so much
एतावत् etâvat, so much
यावत् yâvat, as much
} declined like nouns in वत् vat (98).

इयत् íyat, so much
कियत् kíyat, how much
} इयान् íyân, इयती íyatî, इयत् íyat (98).

Note—कति káti, how many? तति táti, so many, and यति yáti, as many, are uninflected in the N. A., but in the other cases are declined like शुचि *súki* (109).

129 (277). The interrogative किम् kím, by adding चित् *k*it, चन *k*aná, or अपि ápi, is changed to an indefinite pronoun.

कश्चित् ká*sk*it, काचित् kâ*k*it, किंचित् kí*mk*it, some one; also कच्चित् ká*kk*it, anything.

कश्चन ká*sk*aná, काचन kâ*k*aná, किंचन kí*mk*aná, some one.

कोऽपि kó-pi, काऽपि kâpi, किमपि kímapi, some one.

In the same manner indefinite adverbs are formed: कदा kadâ, when? कदाचित् kadâ*k*it, कदाचन kadâ*k*aná, once; क्व kvá, where? न क्वापि ná kvâpi, not anywhere.

Sometimes the relative pronoun is prefixed to the interrogative, to render it indefinite: यः कः *yáh káh*, whosoever; यस्य कस्य yásya kásya, of whomsoever. Likewise यः कश्चित् *yáh ká*sk*it*, whosoever, or यः कश्च *yáh ká*sk*a*, or यः कश्चन *yáh ká*sk*aná*.

The relative pronoun, if doubled, assumes an indefinite or rather distributive meaning: यो यः, या या, यद्यद्, yó ya*h*, yâ yâ, yádyad, whosoever. Occasionally the relative and demonstrative pronouns are combined for the same purpose: यत्तद् yáttad, whatsoever.

Pronominal Adjectives.

130 (278). These are adjectives which follow the pronominal declension (तद् tád, 122) altogether or in part, but only if they are used in the senses given below.

a. अन्य anyá, other; अन्यतर anyatará, either; इतर ítara, other; एकतम ekatamá, one (of many); त्व tvá, other; and words formed with तर tara and तम tama from the pronominal stems क ka, त ta, य ya (कतर katará, which of two? कतम katamá, which of many? etc.), follow the pronominal declension throughout, taking द् d in N. A.V. sg. neut.; e. g. अन्यः anyáh, अन्या anyâ, अन्यत् anyát.

b. The following differ only in taking म् m instead of द् d in N. A.V. sg. neut.: उभय ubháya, both; एक éka (117), one; एकतर ekatará, either; विश्व vísva, सम sama (enclitic), सिम simá, सर्व sárva, all; नेम néma, half.

Ex: सर्व sárva: sg. N. सर्वः sárvah, सर्वा sárvâ, सर्वम् sárvam; D. सर्वस्मै sárvasmai; Ab. सर्वस्मात् sárvasmât; G. सर्वस्य sárvasya; L. सर्वस्मिन् sárvasmin: pl. N. सर्वे sárve, सर्वाः sárvâh, सर्वाणि sárvâni.

Note—उभय ubháya has no dual, and नेम néma has optionally नेमाः némâh in the N. pl. masc.

c. The following optionally take the terminations of the nominal declension in the Ab. and L. sg. m. n., and in the N. pl. m.: अधर ádhara, inferior, west; अंतर ántara, outer (except अंतरा पूः ántarâ pűh, suburb) or lower (scil. garment); अपर ápara, other or inferior; अवर ávara, posterior, west; उत्तर úttara, subsequent, north; दक्षिण dákshina, right, south; पर pára, subsequent; पूर्व pűrva, prior, east; स्व svá, own.

Ex. पूर्व pűrva: sg. Ab. पूर्वस्मात् pűrvasmât or पूर्वात् pűrvât; L. पूर्वस्मिन् pűrvasmin or पूर्वे pűrve: pl. N. पूर्वे pűrve or पूर्वाः pűrvâh.

d (283). अर्ध ardhá, half; अल्प álpa, little; कतिपय katipayá, some; चरम caramá, last; प्रथम prathamá, first; द्वय dvayá, two-

fold (and similar words in **य** ya: **त्रय** trayá); **द्वितय** dvítaya, two-fold (and similar words in **तय** taya: **त्रितय** trítaya), may follow the pronominal declension in the N. pl., and **द्वितीय** dvitī́ya and **तृतीय** tritī́ya in the whole singular.

Ex. **चरमाः** *k*aramā́*h* or **चरमे** *k*aramé: D. **द्वितीयाय** dvitī́yâya or **द्वितीयस्मै** dvitī́yasmai; Ab. **द्वितीयात्** dvitī́yât or **द्वितीयस्मात्** dvitī́yasmât; G. **द्वितीयस्य** dvitī́yasya; L. **द्वितीये** dvitī́ye or **द्वितीयस्मिन्** dvitī́yasmin: N. pl. **द्वितीयाः** dvitī́yâ*h*.

Note—At the end of possessive compounds (218) these pronominal adjectives are treated like ordinary words.

CHAPTER IV.

CONJUGATION.

131 (286). Sanskrit verbs are inflected with either active or middle terminations.

The **active** voice is called **Parasmai-pada**, i. e. transitive (lit. 'word for another,' from **परस्मै** párasmai, D. sg. of **पर** pára, another, i. e. a verb the action of which refers to another).

The **middle** voice is called **Âtmane-pada**, i. e. intransitive (from **आत्मने** âtmáne, D. sg. of **आत्मन्** âtmán, self, i. e. a verb the action of which refers to the agent).

The **passive** takes the terminations of the Âtmanepada, prefixing **य** ya to them in the four special or modified forms. In the other forms the passive, with two exceptions (178, 180), coincides with the Âtmanepada.

132. The Sanskrit verb has in each tense and mood three numbers, Singular, Dual, and Plural, with three persons in each.

133 (290). There are in Sanskrit forms for nine moods and

tenses: 1. Present (indicative); 2. Imperfect (indicative); 3. Imperative; 4. Optative (potential); 5. Perfect (reduplicated and periphrastic); 6. Aorist (first and second); 7. Future (simple and periphrastic); 8. Conditional; 9. Benedictive or Precative (a kind of aorist optative).

The above forms contain two principal groups, the present group (present, imperfect, imperative, optative) and the sibilant group (simple future, conditional, first aorist, benedictive). Of the remaining forms, two are reduplicated (perfect and second aorist, 3: see 164), two are periphrastic (perfect and future), and one a root-preterite (second aorist, 1 and 2: see 161 and 163).

Besides these forms, there is *one* infinitive (191), unconnected with any tense-stem; and participles connected with three tenses, present, simple future, and perfect, active, middle, and passive.

There is neither a pluperfect nor a subjunctive in classical Sanskrit, nor is there an optative or imperative of any tense except the present. There are therefore far fewer verbal forms in non-Vedic Sanskrit than in Greek.

Special and General Forms.

134 (294). The four first of the above-mentioned forms, which may be called the Special or Modified Forms, belong to the present stem (cp. Gk. *τύπτ-ω*, *ἔ-τυπτ-ον*, *τύπτ-οιμι*, *τύπτ-ε* with aor. *ἔ-τυπ-ον*). This present stem is formed from the root in ten different ways. Hence Sanskrit grammarians have divided all verbs into ten classes, a division which may conveniently be retained. In the other five forms, which may be called General or Unmodified Forms, the terminations are added immediately (or after inserting a sibilant) to the root. In the tenth class, however (nearly all the verbs of which are secondary), the present stem is used in most of the general forms, as in the other secondary verbs (causatives, desideratives, intensives, and denominatives, which will be treated in 192–206).

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ईर् respectively: मी mî, to walk: मायय mây-áya. चुर् *k*ur, to steal: चोरय *k*or-áya. दल् dal, to cut: दालय dâl-áya. कृत् krît, to praise: कीर्तय kîrt-áya.

137 (321). **B. Second Conjugation.**

The **strong forms** are:—

(1) The singular present and imperfect active.

(2) All first persons imperative **active and middle.**

(3) Third singular imperative active.

The strong forms have Guna of the radical vowel or the affix (the terminations being unaccented or weak). नी nî, however, is represented by ना nâ (9th class), and न् n by न na (7th class).

Note 1. The vowel of the root or affix is shortened in the weak forms owing to the terminations being accented (or strong).

Note 2. Among the general forms (134) the reduplicated perfect alone has a changeable base, the singular active being strong (see 151).

138 (299). 1. The **second** or Ad class adds the terminations directly to the root, which in the strong forms takes Guna if possible (136, 1).

Note—This and the seventh are the most difficult classes, because so many rules of internal Sandhi have to be observed, the various initials of the terminations coming into direct contact with the final of the root.

अद् ad, to eat: अद्मि ád-mi, अत्सि át-si, अत्ति át-ti. इ i, to go: एमि émi, एषि éshi, एति éti. लिह् lih, to lick: लेह्मि léh-mi, लेक्षि lék-shi, लेढि lé-*dh*i (79).

2. The **third** or Hu class adds the terminations directly to the reduplicated root, which in the strong forms takes Guna if possible.

हु hu, to sacrifice: जुहोमि *g*u-hó-mi, I sacrifice; जुहुमः *g*u-hu-má*h*, we sacrifice.

Note—The intensive verbs conjugated in the Parasmaipada (201) follow this class.

3. The **seventh** or Rudh class adds the terminations directly to the final consonant, before which न् n is inserted in the weak, and न na in the strong forms.

युज् yug, to join: युंज्मः yuñg-máh, we join; युनज्मि yu-ná-g-mi, I join.

4. The **fifth** or Su class adds नु nu, which takes Guna in the strong forms, to the root.

सु su, to squeeze out: सुनुमः su-nu-máh, 1st pl. pres.; सुनोमि su-nó-mi, 1st sg. pres.

5. The **eighth** or Tan class adds उ u, which in the strong forms becomes ओ o, to the root.

तन् tan, to stretch: तनुमः tan-u-máh, 1st pl. pres.; तनोमि tan-ó-mi, 1st sg. pres.

Note—All verbs belonging to this class end in न् n, except कृ kri: करोमि kar-ó-mi, I do.

6. The **ninth** or Krî class adds to the root the syllable नी nî, which becomes ना nâ in the strong forms and is shortened to न् n before vowels in the weak forms.

क्री krî, to buy: क्रीणीमः krî-*n*î-máh, 1st pl.; क्रीणामि krî-*n*ấ-mi, 1st sing.; क्रीणंति krî*n*-ánti, 3rd pl.

The Augment.

139 (301). The imperfect, the aorist, and the conditional take अ a (which is accented) as their augment. **This अ a forms Vriddhi with an initial vowel.**

बुध् budh: pres. बोधामि bódhâmi; impf. अबोधम् ábodham. उंद् und: उनत्ति unátti, he wets; impf. औनत् aúnat. ऋ *ri*: ऋच्छति *rí**kkh**a*ti, he goes; impf. आर्च्छत् ár*kkh**a*t.

The augment of the impf. and aor. (which are then used imperatively) is dropped after the prohibitive particle मा mấ (μή): मा भवान् कार्षीत् mấ bhávân kârshît, Let not your Honour do this! or मा स्म करोत् mấ sma karot, May he not do it!

Reduplication.

140 (302). Five verbal forms take reduplication in Sanskrit, viz. the present stem of the third conjugational class, the perfect, the reduplicated aorist, the desiderative, and the intensive. Each of these five has certain peculiarities, which must be treated separately under the special rules of reduplication (141, 146, 166, 198, 204). Common to all are the following.

General Rules of Reduplication.

1 (303). The first syllable of a root (i. e. that portion of it which ends with a vowel) is reduplicated; e. g. बुध् budh = बुबुध् bu-budh.

2 (304). Aspirated letters are represented by their corresponding unaspirated letters; e. g. भिद् bhid, to cut, = बिभिद् bibhid; धू dhû, to shake, = दुधू dudhû.

3 (305). Gutturals are represented by the corresponding palatals, ह् h by ज् *g*; e. g. कुट् kut, to sever, = चुकुट् *k*ukut; खन् khan, to dig, = चखन् *k*akhan; गम् gam, to go, = जगम् *g*agam; हस् has, to laugh, = जहस् *g*ahas.

4 (306). If the root begins with more than one consonant, the first only is reduplicated; e. g. क्रुश् krus, to shout, = चुक्रुश् *k*ukrus; क्षिप् kship, to throw, = चिक्षिप् *k*ikship.

5 (307). If a root begins with a sibilant followed by a hard consonant, the latter is reduplicated; e. g. स्तु stu, to praise, = तुष्टु tush*t*u; स्था sthâ, to stand, = तस्था tasthâ; स्क्युत् *sk*yut, to drop, = चुस्क्युत् *k*us*k*yut; स्कंद् skand, to approach, = चस्कंद् *k*askand. But स्मृ sm*r*i, to pine, = सस्मृ sasm*r*i (m is soft).

6 (308). If the radical vowel, whether final or medial, is long, it is shortened in the reduplicative syllable; e. g. गाह् gâh, to enter, = जगाह् *g*agâh; क्री krî, to buy, = चिक्री *k*ikrî; सूद् sûd, to strike, = सुषूद् sus*h*ûd.

7 (309). If the radical (not final) vowel is ए e or ऐ ai, it becomes

इ i; if it is ओ o or औ au, it becomes उ u: e. g. सेव् sev, to worship, = सिषेव् sishev; दौक् *dh*auk, to approach, = दुदौक् *dudh*auk.

8 (310). Roots with final ए e, ऐ ai, ओ o are treated like roots ending in आ â, taking अ a in the reduplicative syllable; e. g. धे dhe, to feed, = दधौ dadhau; गै gai, to sing, = जगौ *g*agau; शो so, to sharpen, = शशौ *s*asau.

Special Rule of Reduplication for the Third Class.

141 (316). ऋ *ri* and ॠ *rî* are represented in reduplication by इ i; e. g. भृ bh*ri*, to bear, = बिभर्ति bibhárti; पॄ p*rî*, to fill, = पिपर्ति píparti.

Terminations.

142 (321). The following table gives the terminations, which are on the whole the same for all verbs, of the four modified forms. The chief difference is in the optative, which is characterised by ए e in the first, and या yâ and ई î in the second conjugation. It will prevent confusion to remember that the present has the primary (mi, si, ti, etc.), while the impf., opt., and impv. (the latter with some variations) have the secondary terminations (m, s, t, etc.)

Of the five general forms (133) the Future and, for the most part (especially in the middle), the Perfect take the primary, while the Conditional, the Aorist, and the Benedictive take the secondary, terminations.

In order to understand the difference between the two conjugations, it is worth noting that, as in the a-declension, so in the a-conjugation, the accent never falls on the terminations, but always on the same syllable of the base (on the root in the first and fourth, on the affix in the sixth and tenth classes), which therefore remains unchanged. On the other hand, as in the declension of changeable bases, so in the second conjugation, the strong base has the accent, and is shortened in the weak forms by the shifting of the accent to the terminations. **In the second**

conjugation, therefore, **the terminations are accented** except in the strong forms (137) and in the imperfect (the augment always being accented).

PARASMAIPADA.

Present.	Imperfect.	Optative. 1st conj.	Optative. 2nd conj.	Imperative.
1. मि mi[1]	अम् am[2]	एयम् eyam[3]	याम् yâm	आनि âni
2. सि si	स् s	एस् es	यास् yâs	—(1) हि hi[4](2)
3. ति ti	त् t	एत् et	यात् yât	तु tu
1. वः vaḥ	व va	एव eva	याव yâva	आव âva
2. थः thaḥ	तम् tam	एतम् etam	यातम् yâtam	तम् tam
3. तः taḥ	ताम् tâm	एताम् etâm	याताम् yâtâm	ताम् tâm
1. मः maḥ	म ma	एम ema	याम yâma	आम âma
2. थ tha	त ta	एत eta	यात yâta	त ta
3. अन्ति anti[5]	अन् an[6]	एयुस् eyus	युस् yus	अन्तु antu[5]

ÂTMANEPADA.

Present.	Imperfect.	Optative.		Imperative.
1. ए e	ए e (1) इ i (2)	एय eya	ई îya	ऐ ai
2. से se	थास् thâs	एथास् ethâs	ईथास् îthâs	स्व sva
3. ते te	त ta	एत eta	ईत îta	ताम् tâm
1. वहे vahe	वहि vahi	एवहि evahi	ईवहि îvahi	आवहै âvahai
2. एथे ethe (1)	एथाम् ethâm (1)	एयाथाम्	ईयाथाम्	एथाम् ethâm (1)
आथे âthe (2)	आथाम् âthâm (2)	eyâthâm	îyâthâm	आथाम् âthâm (2)
3. एते ete (1)	एताम् etâm (1)	एयाताम्	ईयाताम्	एताम् etâm (1)
आते âte (2)	आताम् âtâm (2)	eyâtâm	îyâtâm	आताम् âtâm (2)
1. महे mahe	महि mahi	एमहि emahi	ईमहि îmahi	आमहै âmahai
2. ध्वे dhve	ध्वम् dhvam	एध्वम् edhvam	ईध्वम् îdhvam	ध्वम् dhvam
3. अन्ते ante (1)	अन्त anta (1)	एरन् eran	ईरन् îran	अन्ताम् antâm (1)
अते ate (2)	अत ata (2)			अताम् atâm (2)

Note 1—The final अ a of the first conjugation is lengthened before म् m or व् v; e.g. भवामि bhávâ-mi, भवावः bhávâ-va*h*.

Note 2—Terminations beginning with vowels should be added in the first conjugation after dropping the final अ a. Thus भव bháva + एत् et = भवेत् bháv-et.

Note 3—The terminations of the first conjugation given in the above table as beginning with ए e really contain the final अ a of the base + इ i; but on practical grounds it is preferable to assume that they begin with ए e.

Note 4—Verbs of the first conjugation take no termination in the 2nd sg. impv. Par. Those of the second generally take हि hi, which becomes धि dhi (=Gk. -*θι*) after a consonant (in 2, 3, 7). Verbs of the fifth and eighth drop हि hi, unless the उ u is preceded by a conjunct consonant: चिनु *k*i-nú, but आप्नुहि âp-nu-hí. Verbs of the ninth class, if ending in a consonant, take आन âna instead of हि hi: मथ् math, मथान math-ắna; but क्री krî, क्रीणीहि krî-*n*î-hí.

Note 5—Verbs of the third class, and reduplicated bases (cp. 145, cl. II, 5; also 203), take अति ati and अतु atu in the 3rd pl. pres. and impv. Par. In the **Âtm.** of the whole **second conjugation** the न् **n** of the **3rd pl.** pres., impf., and impv. **is rejected.**

Note 6—Verbs of the third class, reduplicated bases, and विद् vid (cl. II), to know, in the 3rd pl. impf. Par., instead of अन् an, take उः u*h*, before which a final vowel requires Gu*n*a. उः u*h* may also be added to द्विष् dvish and to roots in आ â: अद्विषन् ádvish-an or अद्विषुः ádvish-u*h*; या yâ (cl. II), to go, अयान् áyân or अयुः áy-u*h*.

Paradigms.

143 (322). As the four classes of the first conjugation are inflected exactly alike, one paradigm will suffice for them. The same applies to the fifth and eighth classes. In the second class, द्विष् dvish has been used, instead of अद् ad, for the paradigm, because it illustrates better than अद् ad both the rules of internal Sandhi and the difference between strong and weak forms.

FIRST CONJUGATION.

First Class: √भू bhû, to be; Present stem **भव** bháv-a.

Present.

	PARASMAIPADA.			ÂTMANEPADA.		
	SINGULAR.	DUAL.	PLURAL.	SINGULAR.	DUAL.	PLURAL.
1.	**भवामि**	**भवावः**	**भवामः**	**भवे**	**भवावहे**	**भवामहे**
	bhávâ-mi	bhávâ-vah	bhávâ-mah	bháv-e	bhávâ-vahe	bhávâ-mahe
2.	**भवसि**	**भवथः**	**भवत**	**भवसे**	**भवेथे**	**भवध्वे**
	bháva-si	bháva-thah	bháva-ta	bháva-se	bháv-ethe	bháva-dhve
3.	**भवति**	**भवतः**	**भवंति**	**भवते**	**भवेते**	**भवंते**
	bháva-ti	bháva-tah	bháv-anti	bháva-te	bháv-ete	bháv-ante

Imperfect.

1.	**अभवम्**	**अभवाव**	**अभवाम**	**अभवे**	**अभवावहि**	**अभवामहि**
	ábhav-am	ábhavâ-va	ábhavâ-ma	ábhav-e	ábhavâ-vahi	ábhavâ-mahi
2.	**अभवः**	**अभवतम्**	**अभवत**	**अभवथाः**	**अभवेथाम्**	**अभवध्वम्**
	ábhava-h	ábhava-tam	ábhava-ta	ábhava-thâh	ábhav-ethâm	ábhava-dhvam
3.	**अभवत्**	**अभवताम्**	**अभवन्**	**अभवत**	**अभवेताम्**	**अभवंत**
	ábhava-t	ábhava-tâm	ábhav-an	ábhava-ta	ábhav-etâm	ábhav-anta

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SECOND CONJUGATION.

Second Class: √द्विष् dvish, to hate; Present stem द्विष् dvish, द्वेष् dvésh.

Present.

	PARASMAIPADA. SINGULAR.	DUAL.	PLURAL.	ÂTMANEPADA. SINGULAR.	DUAL.	PLURAL.
1.	द्वेष्मि dvésh-mi	द्विष्वः dvish-vá*h*	द्विष्मः dvish-má*h*	द्विषे dvish-é	द्विष्वहे dvish-váhe	द्विष्महे dvish-máhe
2.	द्वेक्षि dvé**k**-shi	द्विष्टः dvish-*thá*h	द्विष्ठ dvish-*thá*	द्विक्षे dvi**k**-shé	द्विषाथे dvish-ā́the	द्विड्ढ्वे dvi*d*-*dh*vé
3.	द्वेष्टि dvésh-*ti*	द्विष्टः dvish-*tá*h	द्विषंति dvish-ánti	द्विष्टे dvish-*té*	द्विषाते dvish-ā́te	द्विषते dvish-**áte**

Imperfect.

1.	अद्वेषम् ádvesh-am	अद्विष्व ádvish-va	अद्विष्म ádvish-ma	अद्विषि ádvish-i	अद्विष्वहि ádvish-vahi	अद्विष्महि ádvish-mahi
2.	अद्वेट् ádve*t*	अद्विष्टम् ádvish-*t*am	अद्विष्ट ádvish-*t*a	अद्विष्टाः ádvish-*thâ*h	अद्विषाथाम् ádvish-âthâm	अद्विड्ढ्वम् ádvi*d*-*dh*vam
3.	अद्वेट् ádve*t*	अद्विष्टाम् ádvish-*t*âm	अद्विषन् ádvish-an	अद्विष्ट ádvish-*t*a	अद्विषाताम् ádvish-âtâm	अद्विषत ádvish-**ata**

Imperative.

1.	द्वेषाणि dvésh-âni	द्वेषाव dvésh-âva	द्वेषाम dvésh-âma	द्वेषै dvésh-ai	द्वेषावहै dvésh-âvahai	द्वेषामहै dvésh-âmahai
2.	द्विड्ढि dvi*d*-*dh*í	द्विष्टम् dvish-*t*ám	द्विष्ट dvish-*t*á	द्विक्ष्व dvi**k**-**sh**vá	द्विषाथाम् dvish-ắthâm	द्विड्ढ्वम् dvi*d*-*dh*vám
3.	द्वेष्टु dvésh-*t*u	द्विष्टाम् dvish-*t*ắm	द्विषंतु dvish-ántu	द्विष्टाम् dvish-*t*ắm	द्विषाताम् dvish-ắtâm	द्विषताम् dvish-**átâm**

Optative.

1.	द्विष्याम् dvish-yắm	द्विष्याव dvish-yắva	द्विष्याम dvish-yắma	द्विषीय dvish-îyá	द्विषीवहि dvish-îváhi	द्विषीमहि dvish-îmáhi
2.	द्विष्याः dvish-yắ*h*	द्विष्यातम् dvish-yắtam	द्विष्यात dvish-yắta	द्विषीथाः dvish-îthắ*h*	द्विषीयाथाम् dvish-îyắthâm	द्विषीध्वम् dvish-îdhvám
3.	द्विष्यात् dvish-yắt	द्विष्याताम् dvish-yắtâm	द्विष्युः dvish-yú*h*	द्विषीत dvish-îtá	द्विषीयाताम् dvish-îyắtâm	द्विषीरन् dvish-îrán

Third Class: √हु hu, to sacrifice; Present stem जुहु *g*uhu, जुहो *g*uhó.

Present.

	PARASMAIPADA.			ÂTMANEPADA.		
	SINGULAR.	DUAL.	PLURAL.	SINGULAR.	DUAL.	PLURAL.
1.	जुहोमि *g*uhó-mi	जुहुवः *g*uhu-váḥ	जुहुमः *g*uhu-máḥ	जुह्वे *g*úhv-e	जुहुवहे *g*uhu-váhe	जुहुमहे *g*uhu-máhe
2.	जुहोषि *g*uhó-shi	जुहुथः *g*uhu-thátḥ	जुहुथ *g*uhu-thá	जुहुषे *g*uhu-shé	जुह्वाथे *g*úhv-âthe	जुहुध्वे *g*uhu-dhvé
3.	जुहोति *g*uhó-ti	जुहुतः *g*uhu-táḥ	जुह्वति *g*úhv-**anti**	जुहुते *g*uhu-té	जुह्वाते *g*úhv-âte	जुह्वते *g*úhv-**ate**

Imperfect.

1.	अजुहवम् águhav-am	अजुहुव águhu-va	अजुहुम águhu-ma	अजुह्वि águhv-i	अजुहुवहि águhu-vahi	अजुहुमहि águhu-mahi
2.	अजुहोः águho-*ḥ*	अजुहुतम् águhu-tam	अजुहुत águhu-ta	अजुहुथाः águhu-thâḥ	अजुह्वाथाम् águhv-âthâm	अजुहुध्वम् águhu-dhvam
3.	अजुहोत् águho-t	अजुहुताम् águhu-tâm	अजुह्वुः águha**v**-u*ḥ*	अजुहुत águhu-ta	अजुह्वाताम् águhv-âtâm	अजुह्वत águhv-**ata**

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Fifth Class: √सु su, to distil; Present stem **सुनु** sunu, **सुनो** sunó.

Present.

	PARASMAIPADA.			ÂTMANEPADA.		
	SINGULAR.	DUAL.	PLURAL.	SINGULAR.	DUAL.	PLURAL.
1.	**सुनोमि** sunó-mi	**सुनुवः** sunu-váh	**सुनुमः** sunu-máh	**सुन्वे** sunv-é	**सुनुवहे** sunu-váhe	**सुनुमहे** sunu-máhe
2.	**सुनोषि** sunó-shi	**सुनुथः** sunu-thá*h*	**सुनुथ** sunu-thá	**सुनुषे** sunu-shé	**सुन्वाथे** sunv-ắthe	**सुनुध्वे** sunu-dhvé
3.	**सुनोति** sunó-ti	**सुनुतः** sunu-tá*h*	**सुन्वंति** sunv-ánti	**सुनुते** sunu-té	**सुन्वाते** sunv-ắte	**सुन्वते** sunv-**áte**

Imperfect.

1.	**असुनवम्** ásunav-am	**असुनुव** ásunu-va	**असुनुम** ásunu-ma	**असुन्वि** ásunv-i	**असुनुवहि** ásunu-vahi	**असुनुमहि** ásunu-mahi
2.	**असुनोः** ásuno-*h*	**असुनुतम्** ásunu-tam	**असुनुत** ásunu-ta	**असुनुथाः** ásunu-thâ*h*	**असुन्वाथाम्** ásunv-âthâm	**असुनुध्वम्** ásunu-dhvam
3.	**असुनोत्** ásuno-t	**असुनुताम्** ásunu-tâm	**असुन्वन्** ásunv-an	**असुनुत** ásunu-ta	**असुन्वाताम्** ásunv-âtâm	**असुन्वत** ásunv-**ata**

Imperative.

1.	सुनवानि sunáv-âni	सुनवाव sunáv-âva	सुनवाम sunáv-âma	सुनवै sunáv-ai	सुनवावहै sunáv-âvahai	सुनवामहै sunáv-âmahai
2.	सुनु sunú	सुनुतम् sunu-tám	सुनुत sunu-tá	सुनुष्व sunu-shvá	सुन्वाथाम् sunv-ắthâm	सुनुध्वम् sunu-dhvám
3.	सुनोतु sunó-tu	सुनुताम् sunu-tắm	सुन्वंतु sunv-ántu	सुनुताम् sunu-tắm	सुन्वाताम् sunv-ắtâm	सुन्वताम् sunv-**átâm**

Optative.

1.	सुनुयाम् sunu-yắm	सुनुयाव sunu-yắva	सुनुयाम sunu-yắma	सुन्वीय sunv-îyá	सुन्वीवहि sunv-îváhi	सुन्वीमहि sunv-îmáhi
2.	सुनुयाः sunu-yắḥ	सुनुयातम् sunu-yắtam	सुनुयात sunu-yắta	सुन्वीयाः sunv-îthắḥ	सुन्वीयाथाम् sunv-îyắthâm	सुन्वीध्वम् sunv-îdhvám
3.	सुनुयात् sunu-yắt	सुनुयाताम् sunu-yắtâm	सुनुयुः sunu-yúḥ	सुन्वीत sunv-îtá	सुन्वीयाताम् sunv-îyắtâm	सुन्वीरन् sunv-îrán

Seventh Class: √रुध् rudh, to obstruct; Present stem रुंध् rundh, रुणध् runádh.

Present.

	PARASMAIPADA.			ÂTMANEPADA.		
	SINGULAR.	DUAL.	PLURAL.	SINGULAR.	DUAL.	PLURAL.
1.	रुणध्मि runádh-mi	रुंध्वः rundh-váh	रुंध्मः rundh-máh	रुंधे rundh-é	रुंध्वहे rundh-váhe	रुंध्महे rundh-máhe
2.	रुणत्सि runát-si	रुंद्धः rund-dhá*h*	रुंद्ध rund-dhá	रुंत्से runt-sé	रुंधाथे rundh-áthe	रुंद्ध्वे rund-dhvé
3.	रुणद्धि runát-ti	रुंद्धः rund-dhá*h*	रुंधंति rundh-ánti	रुंद्धे rund-dhé	रुंधाते rundh-áte	रुंधते rundh-áte

Imperfect.

1.	अरुणधम् árunadh-am	अरुंध्व árundh-va	अरुंध्म árundh-ma	अरुंधि árundh-i	अरुंध्वहि árundh-vahi	अरुंध्महि árundh-mahi
2.	अरुणत् árunat	अरुंद्धम् árund-dham	अरुंद्ध árund-dha	अरुंद्धाः árund-dhâ*h*	अरुंधाथाम् árundh-âthâm	अरुंद्ध्वम् árund-dhvam
3.	अरुणत् árunat	अरुंद्धाम् árund-dhâm	अरुंधन् árundh-an	अरुंद्ध árund-dha	अरुंधाताम् árundh-âtâm	अरुंधत árundh-ata

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Ninth Class: √क्री krî, to buy; Present stem क्रीणी krînî, क्रीणा krînâ, क्रीण् krîn.

Present.

	PARASMAIPADA. SINGULAR.	DUAL.	PLURAL.	ÂTMANEPADA. SINGULAR.	DUAL.	PLURAL.
1.	क्रीणामि	क्रीणीव:	क्रीणीम:	क्रीणे	क्रीणीवहे	क्रीणीमहे
	krînâ-mi	krînî-váh	krînî-máh	krîn-é	krînî-váhe	krînî-máhe
2.	क्रीणासि	क्रीणीथ:	क्रीणीथ	क्रीणीषे	क्रीणाथे	क्रीणीध्वे
	krînâ-si	krînî-thá*h*	krînî-thá	krînî-shé	krîn-âthe	krînî-dhvé
3.	क्रीणाति	क्रीणीत:	क्रीणंति	क्रीणीते	क्रीणाते	क्रीणते
	krînâ-ti	krînî-tá*h*	krîn-ánti	krînî-té	krîn-âte	krîn-ate

Imperfect.

1.	अक्रीणाम्	अक्रीणीव	अक्रीणीम	अक्रीणि	अक्रीणीवहि	अक्रीणीमहि
	ákrînâ-m	ákrînî-va	ákrînî-ma	ákrîn-i	ákrînî-vahi	ákrînî-mahi
2.	अक्रीणा:	अक्रीणीतम्	अक्रीणीत	अक्रीणीथा:	अक्रीणाथाम्	अक्रीणीध्वम्
	ákrînâ-*h*	ákrînî-tam	ákrînî-ta	ákrînî-thâ*h*	ákrîn-âthâm	ákrînî-dhvam
3.	अक्रीणात्	अक्रीणीताम्	अक्रीणान्	अक्रीणीत	अक्रीणाताम्	अक्रीणत
	ákrînâ-t	ákrînî-tâm	ákrîn-an	ákrînî-ta	ákrîn-âtâm	ákrîn-ata

Imperative.

1.	क्रीणानि krînắni	क्रीणाव krîn*ắ*-va	क्रीणाम krîn*ắ*-ma	क्रीणै krîn*aí*	क्रीणावहै krîn*ắ*-vahai	क्रीणामहै krîn*ắ*-mahai
2.	क्रीणीहि krîn*î*-hí	क्रीणीतम् krîn*î*-tám	क्रीणीत krîn*î*-tá	क्रीणीष्व krîn*î*-shvá	क्रीणाथाम् krîn-*ắ*thâm	क्रीणीध्वम् krîn*î*-dhvám
3.	क्रीणातु krîn*ắ*-tu	क्रीणीताम् krîn*î*-tắm	क्रीणंतु krîn-ántu	क्रीणीताम् krîn*î*-tắm	क्रीणाताम् krîn-*ắ*tâm	क्रीणताम् krîn-**átâm**

Optative.

1.	क्रीणीयाम् krîn*î*-yắm	क्रीणीयाव krîn*î*-yắva	क्रीणीयाम krîn*î*-yắma	क्रीणीय krîn-îyá	क्रीणीवहि krîn-îváhi	क्रीणीमहि krîn-îmáhi
2.	क्रीणीयाः krîn*î*-yắ*h*	क्रीणीयातम् krîn*î*-yắtam	क्रीणीयात krîn*î*-yắta	क्रीणीयाः krîn-îthắ*h*	क्रीणीयाथाम् krîn-îyắthâm	क्रीणीध्वम् krîn-îdhvám
3.	क्रीणीयात् krîn*î*-yắt	क्रीणीयाताम् krîn*î*-yắtâm	क्रीणीयुः krîn*î*-yú*h*	क्रीणीत krîn-îtá	क्रीणीयाताम् krîn-îyắtâm	क्रीणीरन् krîn-îrán

Irregularities.

First Conjugation.

144. **First or Bhû Class.** 1. क्रम् kram, to step, आ-चम् â-*k*am, to sip, गुह् guh, to conceal, ष्ठिव् sh*th*iv, to spit, lengthen their vowel in the present base: क्राम krâ̆ma, आचाम â-*k*â̆ma, गूह gû̆ha, ष्ठीव sh*th*ī̆va; मृज् m*rig*, to cleanse, takes V*ri*ddhi: मार्ज mâ̆rga; सद् sad, to sink, takes ई î: सीद sī̆da (Lat. sîdo).

2. ऋ *ri*, to go, गम् gam, to go, यम् yam, to restrain, form the present base with च्छ *kkha* (=Gk. σκ): ऋच्छ *rîkkha*, गच्छ g*á*k*kha*, यच्छ y*á*k*kha* (also इष् ish, to wish, in the 6th cl.: इच्छ i*kkhá*).

3. घ्रा ghrâ, to smell, पा pâ, to drink, स्था sthâ, to stand, have a reduplicated present base: जिघ्र *g*íghra, पिब píba (Lat. bibo), तिष्ठ tísh*tha* (Gk. ἵστη-, Lat. sisto).

4. दंश् da*ms*, to bite, मंथ् manth, to churn, रंज् ra*ñg*, to tinge, संज् sa*ñg*, to adhere, स्वंज् sva*ñg*, to embrace, drop the nasal: दश् dá*sa*, etc.

5. दृश् dr*is*, to see, ध्मा dhmâ, to blow, म्ना mnâ, to study, substitute पश्य pá*sya*, धम dhá*ma*, मन má*na*.

6. गुप् gup, to protect, धूप् dhûp, to warm, take आय âya: गोपाय gopâ̆ya, धूपाय dhûpâ̆ya; कम् kam takes आय aya with V*ri*ddhi: कामय kâmáya (properly causative).

Fourth or Div Class. 1. तम् tam, to languish, दम् dam, to tame, भ्रम् bhram, to roam, मद् mad, to rejoice, शम् *s*am, to cease, श्रम् *s*ram, to be weary, lengthen their vowel: ताम्य tâ̆mya, etc.

2. Verbs in ओ o drop the ओ o before य ya; e.g. शो *s*o, to sharpen, श्यति *s*yáti (cp. 136, 3).

3. भ्रंश् bhra*ns*, to fall, drops its nasal: भ्रश्य bhrá*s*ya; व्यध् vyadh, to pierce, takes Samprasâra*na*[1]: विध्य vídhya; जन् *g*an, to be born, substitutes जाय *g*â̆ya.

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[1] The term applied by native grammarians to the contraction

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duplicated verbs, take अति ati and अतु atu in the 3. pl. pres. and impv., and उः uḥ instead of अन् an in 3. pl. impf.; e.g. 3. sg. दरिद्राति daridrắ-ti, 3. pl. दरिद्रति dáridr-ati. शास् sâs is changed to शिष् sish in the weak forms before consonants: 3. sg. शास्ति sắs-ti; 3. du. शिष्टः sish-táḥ; 3. pl. शासति sắs-ati.

6. ब्रू brû, to speak, inserts ई î in the strong forms before terminations beginning with consonants: ब्रवीमि brávîmi.

7. a. मृज् mrig, to cleanse, takes Vriddhi instead of Guna: मार्ष्टि mắrsh-ṭi.

b. यु yu, to join, and all other roots ending in उ u, take Vriddhi instead of Guna in the strong forms before terminations beginning with consonants: यौमि yaú-mi, but अयवम् áyav-am.

8. वश् vas, to desire, takes Samprasârana in the weak forms: वश्मि vásmi, but उश्मः usváḥ.

9. विद् vid, to know, besides the regular pres. वेद्मि védmi, has also a perfect form with a pres. sense: वेद véda, pl. विद्म vidmá (Gk. οἶδα, ἴδμεν; Germ. weiss, wissen), orig. vi-veda, etc. (cp. 148).

10. शी sî, to lie down, sleep (Âtm. only), takes Guna in the present stem and inserts र् r in the 3. pl. pres. impf. and impv.: 3. sg. शेते sé-te (Gk. κεῖται); 3. pl. शेरते sérate, शेरताम् sératâm, अशेरत áserata.

11. हन् han (Par.), to kill, drops न् n before त् t and थ् th in the weak forms: 3. sg. हंति hánti, but 2. pl. हथ ha-thá. In the 3. pl. pres., impf., impv. the radical अ a is dropped and the ह् h becomes घ् gh: घ्नंति ghnánti, घ्नंतु ghnántu, अघ्नन् ághnan. The 2. sg. impv. is जहि *ǧahí* (dissimilated, like a reduplicated form, for हहि ha-hí).

Third or Hu Class. 1. दा dâ, to give, and धा dhâ, to place, use ददा dad and दध् dadh as their bases in the weak forms. दध् dadh (against 69) becomes धत् dhat before त् t and थ् th: दधामि dadhắ-mi, but दध्वः dadh-váḥ, धत्थः dhat-tháḥ. The 2. impv. Par. is देहि de-hí and धेहि dhe-hí.

2. मा mâ, to measure, and हा hâ, to run away, both Âtm., have मिमी mimî and जिही *g*ihî as their pres. stems, dropping the ई î before vowels: pres. sg. जिहे *g*íh-e, जिहीषे *g*íhî-she, 3. pl. जिहते *g*íh-ate; impf. अजिहि ágih-i, अजिहीथाः ágihî-thâ*h*, 3. pl. अजिहत ágih-ata.

हा hâ, to *leave*, Par., has जही *g*ahî in weak forms, dropping the ई î before vowels and य् y: जहामि *g*áhâmi, but 2. pl. जहीत *g*ahî-ta, 3. pl. जहति *g*áh-ati; opt. जह्याम् *g*ah-yâm; impv. 2. sg. जहीहि *g*ahî-hi.

3. पॄ p*rí* and other verbs in which final ऋ *rí* is preceded by a labial change the vowel to ऊर् ûr, except where it requires Gu*n*a or V*r*iddhi: पिपर्मि píparmi, but 1. du. पिपूर्वः pipûrva*h*.

Fifth or Su Class. 1. Roots ending in vowels may drop the उ u before व् v and म् m: सुनोमि sunó-mi, but सुन्वः sun-vá*h* or सुनुवः sunu-vá*h*.

2. Roots ending in consonants change उ u to उव् uv before vowels: शक्नुवंति *s*ak-nuv-ánti.

3. श्रु *s*ru, to hear, and धू dhû, to shake, have शृणु *s*r*i*nu and धुनु dhunu as their pres. stems.

Seventh or Rudh Class. 1. अंज् a*ñg*, to anoint, इंध् indh, to kindle, भंज् bha*ñg*, to break, and हिंस् hi*n*s, to kill, drop their nasal before inserting न na: भनज्मि bha-ná-*g*mi.

2. तृह् tr*i*h, to kill, inserts ण ne instead of न *n*a: तृणेह्मि tr*i*néhmi.

Eighth or Tan Class. कृ k*ri*, to do, has as its strong base करो karó, and as its weak base कुरु kuru, the उ u of which is dropped before म् m, य् y, व् v: करोमि karó-mi, कुर्वः kur-vá*h*, कुरुथः kuru-thá*h*, कुर्याम् kur-yấm. Other verbs of this class may drop the उ u before व् v and म् m, as in the fifth. All verbs belonging to this class are both Par. and Âtm.

Ninth or Krî Class. 1. दॄ d*rí*, to tear, धू dhû, to shake, पू pû, to purify, पॄ p*rí*, to fill, लू lû, to cut, वॄ v*rí*, to choose, स्तॄ st*rí*,

to cover, shorten their vowel in the pres. stem; e.g. पुनामि pu-nắ-mi.

2. ज्या *gyâ*, to grow weak, ज्ञा *gñâ*, to know, ग्रह् grah, to seize, are shortened to जि *gi*, जा *gâ*, गृह् *grih*; e.g. जानामि *gâ*-nắ-mi.

3. बंध् bandh, to bind, मंथ् manth, to shake, drop the nasal; e.g. बध्नामि badh-nắ-mi, मथ्नामि math-nắ-mi.

General or Unmodified Tenses.

145 (323). In the remaining forms—the Reduplicated Perfect, the Periphrastic Perfect, the First and Second Aorists, the Simple Future, the Periphrastic Future, the Conditional, and the Benedictive—all verbs are treated alike, the distinguishing features of the Present stem disappearing. Only the verbs of the tenth class preserve their अय aya throughout, except in the Aorist and Benedictive.

Reduplicated Perfect.

146 (313-316). **Special Rules of Reduplication.**

1. ऋ *ri*, ॠ *rî*, and ऌ *li* are represented by अ a in the reduplicative syllable: कृ k*ri*, to do, चकार *k*akắra; तॄ t*rî*, to cross, ततार tatắra; क्लृप् k*li*p, to be able, चक्लप्त *k*akálpa.

2. a. Initial अ a or आ â followed by *one* consonant becomes आ â: अद् ad, to eat, आद ắda; आप् âp, to obtain, आप ắpa.

b. Initial अ a or आ â followed by *two* consonants, and initial ऋ *ri*, prefix आन् ân: अर्च् ar*k*, to honour, आनर्च ânárka; ऋज् *rig*, to obtain, आनृजे ân*rigé*.

3. Roots beginning with इ i or उ u (not prosodically long) contract इ i + इ i and उ u + ऊ û to ई î and ऊ û; but if the radical इ i or उ u take Gu*n*a or V*r*iddhi, य् y and व् v are inserted between the reduplicative syllable and the base.

इष् ish, ईषतुः îshátu*h*, they two wished; इयेष i-y-ésha, I wished: उच् u*k*, ऊचतुः û*k*átu*h*, they two were pleased; उवोच u-v-ó*k*a, I was pleased.

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dadhã̆-tha, दधिथ dadh-i-thá, दधुः dadh-úḥ. These roots (except ह्वे hve, to call) also take औ au as their termination in 1. and 3. sg. Par.: धा dhâ, दधौ dadháu.

150 (327). 1. Vowels capable of Guṇa, take it throughout the singular if followed by *one* consonant.

इष् ish, इयेष iy-ésh-a; बुध् budh, बुबोध bubódha; but जीव् *g*îv, जिजीव *gig*ĩ̆va.

2. Final vowels take Vṛiddhi or Guṇa in the first, Guṇa in the second, Vṛiddhi only in the third person singular: नी nî, to lead, 1. निनाय ninã̆ya or निनय ninéya, 2. निनेथ ninétha or निनयिथ ninéyitha, 3. निनाय ninã̆ya.

3. Medial अ a before a single consonant is lengthened (i. e. takes Vṛiddhi) optionally in the first and necessarily in 3. sg.; e. g. हन् han, to kill, 1. जघान *g*aghã̆na or जघन *g*aghána, 3. जघान *g*aghã̆na.

151 (328). On the other hand, the root in the weak forms is weakened in the following cases:—

1. Roots in which अ a is preceded and followed by a single consonant (e. g. पत् pat), and which in their reduplicated syllable repeat the initial consonant unchanged (this excludes roots beginning with aspirates, with gutturals, and with व् v), contract the two syllables to one with the diphthong ए e (cp. Lat. cap-io, cēp-i). This contraction takes place even in 2. sg. Par., when थ tha is added with इ i (the strong form is used when थ tha is added without इ i): पच् pa*k*, पेचिथ pe*k*i-thá, but पपक्थ papák-tha, पेचुः pe*k*úḥ; तन् tan, तेनिथ ten-i-thá, तेनुः tenúḥ.

Note—तॄ tṛ́, to cross, फल् phal, to burst, भज् bha*g*, to enjoy, and राध् râdh (in the sense of 'killing') irregularly follow the above rule; e. g. तॄ tṛ́, ततार tatã̆ra, तेरुः terúḥ. Some others do so optionally.

2. Roots beginning with व va, also यज् ya*g*, to sacrifice, व्यध् vyadh, to pierce, and ग्रह् grah, to seize, take Samprasâraṇa in the weak

forms. In these verbs इ i and उ u represent य ya and व va in the reduplicative syllable: वह् vah, to carry, उवाह u-vấha, but ऊहिम ûhimá (= u-uh-imá); यज् yag, इयाज i-yấga, but ईजिम îgimá (= i-ig-imá).

3. खन् khan, to dig, गम् gam, to go, घस् ghas, to eat, जन् gan, to be born, हन् han, to kill, drop their radical vowel in the weak forms: जगाम gagấma, जग्मुः gagmúh; जघास gaghấsa, जक्षुः gakshúh; जघान gaghấna, जघ्नुः gaghnúh.

4. ग्रंथ् granth, to tie, दंभ् dambh, to deceive, स्रंथ् sranth, to become loose, and स्वंज् svañg, to embrace, optionally drop the nasal, in which case the first three follow 151, 1: जग्रंथुः gagranthúh or ग्रेथुः grethúh.

152 (330). In the weak forms, before terminations beginning with vowels, final

(1) इ i, ई î, ऋ ri, if preceded by *one* consonant, become य् y, र् r; if by more than one, इय् iy, अर् ar: नी nî, to lead, निन्युः ninyúh; श्रि sri, to go, शिश्रियुः sisriyúh; कृ kri, to do, चक्रुः kakrúh; स्तृ stri, to spread, तस्तरुः tastarúh.

(2) उ u and ऊ û always become उव् uv: यु yu, to join, युयुवुः yuyuvúh; स्तु stu, to praise, तुष्टुवुः tushtuvúh.

(3) ॠ rí becomes अर् ar: कॄ krí, to scatter, चकरुः kakarúh.

Irregularities.

153. 1 (319). कि ki, to gather, जि gi, to conquer, हि hi, to impel, dissimilate the radical initial to a guttural: चिकाय kikấya, जिगाय gigấya, जिघाय gighấya.

2 (343, 14). भू bhû, to be, reduplicates with अ a and retains ऊ û throughout: बभूव babhû́va, बभूवुः babhûvúh.

3. अह् ah, to say, is defective, forming only 2. sg., dual; 3. sg., du., pl.: आत्थ ấttha, आह ấha; आहथुः âháthuh, आहतुः âhátuh, आहुः âhúh.

Paradigms of the Reduplicated Perfect.

154 (343). 1. तुद् tud, to strike:

1. तुतोद	तुतुदिव	तुतुदिम	तुतुदे	तुतुदिवहे	तुतुदिमहे
tutóda	tutud-ivá	tutudimá	tutudé	tutudiváhe	tutudimáhe
2. तुतोदिथ	तुतुदथुः	तुतुद	तुतुदिषे	तुतुदाथे	तुतुदिध्वे
tutóditha	tutudáthuh	tutudá	tutudishé	tutudâthe	tutudidhvé
3. तुतोद	तुतुदतुः	तुतुदुः	तुतुदे	तुतुदाते	तुतुदिरे
tutóda	tutudátuh	tutudúh	tutudé	tutudâte	tutudiré

2. धा dhâ, to place: sg. 1. दधौ dadháu, 2. दधाथ dadhâtha or दधिथ dadhithá; du. 1. दधिव dadhivá; pl. 3. दधुः dadhúh; Âtm. 1. दधे dadhé, 2. दधिषे dadhishé.

3. तन् tan, to stretch: ततान tatâna or तनन tatána, तेनिथ tenitha; तेनिव tenivá; तेनुः tenúh; तेने tené, तेनिषे tenishé.

4. यज् yag, to sacrifice: इयाज iyâga or इयज iyága, इयष्ठ iyáshtha or इयजिथ iyágitha; ईजिव îgivá; ईजुः îgúh; ईजे îgé, ईजिषे îgishé.

5. हन् han, to kill: जघान gaghâna or जघन gaghána, जघंथ gaghántha or जघनिथ gaghánitha; जघ्निव gaghnivá; जघ्नुः gaghnúh; जघ्ने gaghné, जघ्निषे gaghnishé.

6. नी nî, to lead; निनाय ninâya or निनय ninâya, निनेथ ninétha, निनयिथ ninâyitha; निन्यिव ninyivá; निन्युः ninyúh; निन्ये ninyé, निन्यिषे ninyishé; निन्यिध्वे ninyidhvé or °द्वे -dhvé.

7. क्री krî, to buy: चिक्राय kikrâya or चिक्रय kikráya, चिक्रेथ kikrétha or चिक्रयिथ kikráyitha; चिक्रियिव kikriyivá; चिक्रियुः kikriyúh; चिक्रिये kikriyé, चिक्रियिषे kikriyishé; चिक्रियिध्वे kikriyidhvé or °द्वे -dhvé.

8. कृ kri, to do: चकार kakâra or चकर kakára, चकर्थ kakártha; चकृव kakrivá; चक्रुः kakrúh; चक्रे kakré, चकृषे kakrishé; चकृढ्वे kakridhvé.

9. कॄ kṛi, to scatter: चकार kakâra or चकर kakára, चकरिथ ka-

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Note—After verbs which are used in the Âtmanepada, कृ kri is conjugated as Âtm., but अस् as and भू bhû in the Parasmaipada. Hence from एधते édhate, he grows, एधांचक्रे edhâ*m*kakre, but एधांबभूव edhâmbabhûva and °आस -âsa. In the passive all three auxiliary verbs follow the Âtmanepada (cp. 178).

Irregularities.

156 (326). 1. चय् ay, to go, आस् âs, to sit down, दय् day, to pity, take the periphrastic perfect.

2. It is taken optionally:

(a) by जागृ *g*âg*ri*, to wake (जागराम् *g*âgarâ̆m), विद् vid, to know (विदाम् vidâ̆m).

(b) after reduplication, by भी bhî, to fear (बिभयाम् bibhayâ̆m), भृ bh*ri*, to bear (बिभराम् bibharâ̆m), and हु hu, to sacrifice (जुहवाम् *g*uhavâ̆m).

Aorist.

157 (346). There are two kinds of aorists in Sanskrit as in Greek. The First is formed by inserting a sibilant between root and termination, the Second by adding the terminations to the base.

Both aorists take the augment (which is always accented), and with some modifications, the terminations of the imperfect.

There are four forms of the First Aorist, three of the Second.

First Aorist.

158 (347). The first two forms of this aorist are really the same; but the former, being peculiar to verbs which take intermediate इ i, prefixes इ i to the sibilant, while the latter, being peculiar to verbs which reject the इ i, attaches the sibilant directly to the root. These two are the only forms of the aorist which take Gu*n*a or V*ri*ddhi. They have V*ri*ddhi in the Parasmaipada (in the first form a medial vowel takes Gu*n*a only) and Gu*n*a in the

Âtmanepada (a medial vowel, as well as final ऋ *ri*, remains unchanged in the second form).

First Form.

लू lû, to cut. **Parasmaipada.**

1. अलाविषम् álâv-isham	अलाविष्व álâv-ishva	अलाविष्म álâv-ishma
2. अलावीः álâv-îh	अलाविष्टम् álâv-ishtam	अलाविष्ट álâv-ishta
3. अलावीत् álâv-ît	अलाविष्टाम् álâv-ishtâm	अलाविषुः álâv-ishuh

Âtmanepada.

1. अलविषि álav-ishi	अलविष्वहि álav-ishvahi	अलविष्महि álav-ishmahi
2. अलविष्ठाः álav-ishthâh	अलविषाथाम् álav-ishâthâm	अलविढ्वम् álav-idhvam
3. अलविष्ट álav-ishta	अलविषाताम् álav-ishâtâm	अलविषत álav-ishata.

बुध् budh, to perceive, as it ends in a consonant, takes only Guna.

Par. sg. 1. अबोधिषम् ábodhisham; Âtm. अबोधिषि ábodhishi.

Note—ग्रह् grah, to seize, does not take Vriddhi. Other roots with अ a followed by a single consonant take it optionally.

Second Form.

क्षिप् kship, to throw.

Parasmaipada.

1. अक्षैप्सम् ákshaip-sam	अक्षैप्स्व ákshaip-sva	अक्षैप्स्म ákshaip-sma
2. अक्षैप्सीः ákshaip-sîh	अक्षैप्तम् ákshaip-tam	अक्षैप्त ákshaip-ta
3. अक्षैप्सीत् ákshaip-sît	अक्षैप्ताम् ákshaip-tâm	अक्षैप्सुः ákshaip-suh

Âtmanepada.

1. अक्षिप्सि ákship-si	अक्षिप्स्वहि ákship-svahi	अक्षिप्स्महि ákship-smahi
2. अक्षिप्थाः ákship-thâh	अक्षिप्साथाम् ákship-sâthâm	अक्षिब्ध्वम् ákshib-dhvam
3. अक्षिप्त ákship-ta	अक्षिप्साताम् ákship-sâtâm	अक्षिप्सत ákship-sata

नी nî, to lead (final vowel): Par. अनैषम् ánaisham; Âtm. अनेषि áneshi, 2. pl. अनेढ्वम् áne*dh*vam.

कृ kri, to do (final ऋ *ri*): Par. अकार्षम् ákârsham; Âtm. अकृषि ák*ri*shi, 2. अकृथाः ák*ri*thâh, 3. अकृत ák*ri*ta.

Irregularities.

1. Terminations beginning with स्त् st or स्य् sth drop their स् s if the base ends in a short vowel or in a consonant except nasals: अक्षैप्त ákshaip-ta, अकृषाः ákri-thâh; but अमंस्त ámamsta, from मन् man, to think.

2. दा dâ, to give, धा dhâ, to place, स्था sthâ, to stand, change their vowels to इ i before the terminations of the Âtmanepada. These verbs take the second aorist in the Parasmaipada (163).

3. दृश् dris, to see, सृज् srig, to create, स्पृश् spris, to touch, take Vriddhi with metathesis in the Par.: सृज् srig, असराक्षम् ásrâksham; du. 2. असार्ष्टम् ásrâshtam; Âtm. असृक्षि ásrikshi, असृष्टाः ásrishthâh, असृष्ट ásrishta; du. असृक्ष्वहि ásrikshvahi; pl. 2. असृड्ढ्वम् ásriddhvam.

4. The aor. of दह् dah, to burn, is difficult (cp. 60 and 69): अधाक्षम् ádhâksham; du. 2. अदाग्धम् ádâgdham; pl. 2. अदाग्ध ádâgdha; Âtm. अधक्षि ádhakshi, 2. अदग्धाः ádagdhâh, अदग्ध ádagdha; pl. 2. अधग्ध्वम् ádhagdhvam (69, note).

5. The termination ध्वम् dhvam of 2. pl. Âtm. becomes द्वम् *dh*vam when immediately attached to a root ending in any other vowel than आ â; optionally after intermediate इ i preceded by a semivowel or ह् h: अकृद्वम् ákridhvam; but अलविध्वम् álavidhvam or °द्वम् -*dh*vam. The ध्वे dhve of the perf. Âtm. 2. pl. under the same conditions becomes द्वे *dh*ve.

Third Form.

159 (357). This is conjugated in the Par. only. The terminations are the same as in the first form, but with an स् s prefixed to them. Most verbs taking this form end in आ â or in diphthongs (which take आ â as their substitute). In the Âtm. these verbs take the second form.

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3. लिह् lih, to smear: Par. अलिक्षम् álikṣham; Âtm. अलिक्षि álikṣhi, अलिक्षथाः álikṣhathâ*h* or अलीढाः álî*dhâh* (79), अलिक्षत álikṣhata or अलीढ álî*dha*; अलिक्षध्वम् álikṣhadhvam or अलीढ्वम् álî*dhvam*.

4. दुह् duh, to milk: अधुक्षम् ádhukṣham; अधुक्षि ádhukṣhi.

5. दिह् dih, to anoint: अधिक्षम् ádhikṣham; अधिक्षि ádhikṣhi.

Second Aorist.

First Form.

161 (363). This form is like an imperfect of the sixth class, the terminations of the first conjugation being attached to the unmodified root. It corresponds to the second aorist of the first conjugation in Greek (ἔ-τυπ-ον).

सिच् si*k*, to sprinkle. **Parasmaipada.**

1. असिचम् ási*k*-am	असिचाव ási*k*âva	असिचाम ási*k*âma
2. असिचः ási*k*-a*h*	असिचतम् ási*k*atam	असिचत ási*k*ata
3. असिचत् ási*k*-at	असिचताम् ási*k*atâm	असिचन् ási*k*an

Âtmanepada.

1. असिचे ási*k*e	असिचावहि ási*k*âvahi	असिचामहि ási*k*âmahi
2. असिचथाः ási*k*athâ*h*	असिचेथाम् ási*k*ethâm	असिचध्वम् ási*k*adhvam
3. असिचत ási*k*ata	असिचेताम् ási*k*etâm	असिचंत ási*k*anta

Irregularities.

162 (364). 1. ख्या khyâ, to tell, श्वि svi, to swell, ह्वे hve, to call, take this aorist by substituting a base ending in अ a: अख्यम् ákhyam, अश्वम् ásvam, अह्वम् áhvam.

2. दृश् dri*s*, to see, takes Guṇa: अदर्शम् ádarsam.

3. अस् as, to throw, and शास् sâs, to command, are irregular: आस्थम् ástham, अशिषम् ási*s*ham (cp. 144, cl. ii, 5).

4 (366). वच् va*k*, to speak, पत् pat, to fall, नश् na*s*, to destroy, form contracted reduplicated aorists: अवोचम् ávo*k*am (= á-va-va*k*-am, cp. Gk. εἶπον = ἐϝεϝεπον), अपप्तम् ápaptam (= ápapatam), अनेशम् ánesam (= ánanasam, cp. 151).

Second Form.

163 (368). The imperfect terminations of the second conjugation are attached to the root. This form corresponds to the second aorist of the second conjugation in Greek, e. g. ἔ-θη-ν = अधाम् á-dhâ-m. A few verbs ending in आ â take this form; also भू bhû, to be. The आ â is retained throughout, except before उः uh of 3. pl., when it is rejected. There is no Âtmanepada (cp. p. 106, note 2).

दा dâ, to give. **Parasmaipada.**

1. अदाम् ádâm	अदाव ádâva	अदाम ádâma
2. अदाः ádâh	अदातम् ádâtam	अदात ádâta
3. अदात् ádât	अदाताम् ádâtâm	अदुः ádu*h*

भू bhû, to be.

1. अभूवम् ábhûvam	अभूव ábhûva	अभूम ábhûma
2. अभूः ábhûh	अभूतम् ábhûtam	अभूत ábhûta
3. अभूत् ábhût	अभूताम् ábhûtâm	अभूवन् ábhûvan

Third or Reduplicated Form.

164 (370). Excepting a few primitive verbs, this form of the aorist is limited to verbs in अय aya (tenth class, denominatives, and causatives). The base, after dropping अय aya, is reduplicated, and takes the terminations of the imperfect (of the first conjugation).

The primitive verbs which take this form are: कम् kam, to love, द्रु dru, to run, श्रि *s*ri, to go: अदुद्रुवत् ádudruvat, he ran; असिस्रियत् ásisriyat, he went.

165 (372). a. The derivative verbs, after dropping अ aya, reduce their Gu*n*a and V*r*iddhi vowels to the original simple vowels (20).

b (374). All roots in which the shortened vowel is not long by position, lengthen the vowel of the reduplicative syllable (ámûmudat). Those in which the vowel is long by position, leave the vowel of the reduplicative syllable short (árarakshat).

c. Where, as in roots beginning with double consonants, the vowel of the reduplicative syllable is necessarily long by position, it is not changed to the long vowel (*ákukyutat*, not *ákûkyutat*).

In other words, the reduplicated base, with the augment, is either ∪ — ∪ or ∪ ∪ —. In roots beginning and ending with two consonants, this metrical rhythm is necessarily broken: *ákaskandat*.

Special Rule of Reduplication.

166 (375). अ a, इ i, उ u, ऋ *ri* are represented in the reduplicative syllable by अ a or इ i, इ i, उ u, इ i, which are all lengthened if necessary.

1. ∪ — ∪.

जन् *gan*, to beget: अजीजनत् *ágîganat*; मुच् *muk*, to release: अमूमुचत् *ámûmukat*; वृध् *vridh*, to grow: अवीवृधत् *ávîvridhat*; ज्ञपय *gñap-aya*, caus. of ज्ञा *gñâ*, to know: अजिज्ञपत् *ágigñapat*.

2. ∪ ∪ —.

दीप् *dîp*, to shine: अदिदीपत् *ádidîpat*.

Irregularity.

167 (379). The causal aorist of स्था *sthâ*, to stand, is slightly irregular: अतिष्ठिपत् *átish*th*ipat* (for *átish*th*apat*).

Simple Future.

168 (381). The future is formed by adding to the base स्य *sya*, or, with intermediate इ i, इष्य *ishya*, to which are attached the terminations of the present of the first conjugation (cp. 142).

1. Final ए e, ऐ ai, ओ o are changed to आ â: गै *gai*, to sing: गास्यामि *gâsyâmi*.

2. Final vowels and prosodically short medial vowels take Guṇa: जि *gi*, to conquer: जेष्यामि *geshyâmi*; दृश् *dris*, to see: द्रक्ष्यामि *drakshyâmi*; बुध् *budh*, to perceive: भोत्स्ये *bhotsyé*; भिद् *bhid*,

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Âtmanepada.

1. एताहे etấhe	एतास्वहे etấsvahe	एतास्महे etấsmahe
2. एतासे etấse	एतासाथे etấsâthe	एताध्वे etấdhve
3. एता etấ	एतारौ etấrau	एतारः etấrah

Conditional.

170 (383). It is formed by turning the simple future into an imperfect.

बुध् budh: Fut. बोधिष्यामि bodhishyấmi; Cond. अबोधिष्यम् ábodhishyam, अबोधिष्यः ábodhishyah, अबोधिष्यत् ábodhishyat, etc.; Âtm. अबोधिष्ये ábodhishye, etc.

इ i, to go: Fut. एष्यामि eshyấmi; Cond. ऐष्यम् aíshyam, ऐष्यः aíshyah, ऐष्यत् aíshyat, etc.; Âtm. ऐंष्ये aíshye.

Benedictive (Precative).

171 (385). This mood is formed in close analogy to the optative, being really an aorist optative. It differs from the optative in not being formed from the present base, and by inserting स् s before the personal terminations. In the Parasmaipada this स् s stands between the या yâ of the optative and the actual signs of the persons, being lost, however, in the 2nd and 3rd sing.

Note 1. The termination of the Optative (याम् yâm, etc.) is an ancient second aorist of या yâ, to go, while that of the Benedictive (यासम् yâsam, etc.) is the first aorist of the same root. याः yấh, यात् yất in the Ben. stand for यास्स् yâss and यास्त् yâst (cp. 29).

In the Âtm.[1] the स् s stands *before* the terminations of the opt.; e. g. सीय sîyá instead of ईय îyá. Besides this, the personal terminations originally beginning with त् t, थ् th, take an additional स् s.

---

[1] The Âtm. occurs hardly at all, and the Par. very rarely, in classical Sanskrit.

Note 2. The अय aya of the tenth class and of derivative verbs is dropped in the Par.: कोर्यासम् *k*oryấsam, but Âtm. कोरयिषीय *k*orayishîyá.

172 (387). 1. The Ben. Par. weakens the root, while the Âtm. strengthens it; from चित् *k*it, Par. चित्यासम् *k*ityấsam; Âtm. चेतिषीय *k*etishîyá.

2. The Ben. Par. never takes intermediate इ i, while the Âtm. generally takes it.

3. Before the या yâ of the Ben. Par. the base undergoes exactly the same changes as before the य ya of the Passive (175).

बुध् budh, to know. **Parasmaipada.**

1. बुध्यासम् budhyấsam	बुध्यास्व budhyấsva	बुध्यास्म budhyấsma
2. बुध्याः budhyấ*h*	बुध्यास्तम् budhyấstam	बुध्यास्त budhyấsta
3. बुध्यात् budhyất	बुध्यास्ताम् budhyấstâm	बुध्यासुः budhyấsu*h*

Âtmanepada.

1. बोधिषीय -shîyá	°षीवहि -shîváhi	°षीमहि -shîmáhi
2. बोधिषीष्ठाः -shîsh*thấh*	°षीयास्थाम् -shîyâsthấm	°षीध्वम् -shîdhvám
3. बोधिषीष्ट -shîshtá	°षीयास्ताम् -shîyâstấm	°षीरन् -shîrán

Passive.

173 (397). The Passive takes the terminations of the Âtmanepada.

Special Forms.

174 (398). The pres., impf., opt., impv. of the Passive are formed by adding य ya to the root. The Passive differs from the Âtm. of verbs of the fourth class in accent only: नह्यते náhyate, he binds; नह्यते nahyáte, he is bound.

Note—अय aya is dropped before the य ya of the Passive: बोधय bodháya, to make known; बोध्यते bodhyáte, it is made known.

175 (390). Before adding य ya, the base undergoes the following changes:—

1. Final आ â or diphthongs become either आ â or ई î: पा pâ, to protect, पायते pâyáte; पा pâ, to drink, पीयते pîyáte; गै gai, to sing, गीयते gîyáte.

2. Final इ i and उ u are lengthened: इ i, to go, ईयते îyáte; कि *k*i, to collect, चीयते *k*îyáte; श्रु *s*ru, to hear, श्रूयते *s*rûyáte.

3. Final ऋ *ri* after a single consonant becomes रि ri, after two consonants it becomes अर् ar: कृ k*ri*, to do, क्रियते kriyáte; स्मृ sm*ri*, स्मर्यते smaryáte.

4. Final ॠ *rî* is changed to ईर् îr, and, after labials, to ऊर् ûr: स्तृ st*rî*, to stretch, स्तीर्यते stîryáte; पॄ p*rî*, पूर्यते pûryáte.

5. खन् khan, to dig, has either खन्यते khanyáte or खायते khâyáte; जन् *g*an, to beget, जन्यते *g*anyáte (जायते *g*âyate is Âtm., cl. iv; ep. 174).

6. Roots ending in consonants preceded by a nasal lose the nasal: रंज् ra*ñg*, to tinge, रज्यते ra*g*yáte.

7. Roots liable to Samprasâra*ṇa* (151, 2) take it: यज् ya*g*, इज्यते i*g*yáte; वच् va*k*, उच्यते u*k*yáte; ग्रह् grah, गृह्यते *g*rihyáte.

8. शास् *s*âs makes शिष्यते *s*ishyáte (cp. 144, cl. ii, 5); ह्वे hve, हूयते hûyáte; वे ve, to weave, ऊयते ûyáte; व्ये vye, to envelope, वीयते vîyáte.

176 (400). PASSIVE.

Pres.	भूये bhûyé	भूयसे bhûyáse	भूयते bhûyáte, etc.
Impf.	अभूये ábhûye	अभूयथाः ábhûyathâ*h*	अभूयत ábhûyate, etc.
Opt.	भूयेय bhûyéya	भूयेथाः bhûyéthâ*h*	भूयेत bhûyéta, etc.
Impv.	भूयै bhûyaí	भूयस्व bhûyásva	भूयताम् bhûyátâm, etc.

General Forms of the Passive.

177 (401). As the general forms of the Passive drop the य ya, they do not differ, except in the periphrastic perfect and the aorist, from the general forms of the Âtmanepada.

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Root.	Pres. part. (strong base).	Fut. part. (strong base).
भू bhû (1)	भवंत् bhávant	भविष्यंत् bhavishyánt
कृ krî (9)	कृणंत् krînánt	क्रेष्यंत् kreshyánt
हु hu (3)	जुह्वत् *g*úhvat	होष्यंत् hoshyánt

Note—The pres. part. of अस् as, to be, is सत् **sat**, that of हन् han is घ्नत् **gh**nat. (On the decl. of participles in अत् at, see 97.)

183 (416). The **reduplicated perfect** participle is formed with वस् vas (101). It is most easily formed by taking the 3rd pl. Par., with which the weakest base is identical; only that the स् s, being here always followed by a vowel, is changed to ष् sh. In forming the middle and strong bases from this, it must be remembered—

1. That roots ending in a vowel restore that vowel, which, before उः u*h*, had been naturally changed to a semivowel.

2. That all verbs which, without counting the उः u*h*, are monosyllabic in the 3rd pl., insert इ i.

3rd plur.	Weakest Base.	Strong Base.	Middle Base.
बभूवुः	बभूवुषा	बभूवांसम्	बभूवद्भिः
babhûvú*h*	babhûvúsh-â	babhûvâ*m*s-am	babhûvád-bhi*h*
चोरयामासुः	चोरयामासुषा	चोरयामासिवांसम्	चोरयामासिवद्भिः
*k*orayâmâsú*h*	-yâmâsúsh-â	-yâmâs-i-vâ*m*s-am	-yâmâs-i-vád-bhi*h*
तेनुः	तेनुषा	तेनिवांसम्	तेनिवद्भिः
tenú*h*	tenúsh-â	ten-i-vâ*m*s-am	ten-i-vád-bhi*h*
ईजुः	ईजुषा	ईजिवांसम्	ईजिवद्भिः
îgú*h*	îgúsh-â	îg-i-vâ*m*s-am	îg-i-vád-bhi*h*

Note—The present perfect वेद véda does not insert इ i: विदुषा vidúsh-â, विद्वांसम् vid-vâ*m*sam, विद्वद्भिः vidvád-bhi*h*.

Âtmanepada and Passive Participles.

184 (419–421). **Present** and **Future** participles Âtmanepada and Passive are formed with the suffix मान māna, which is added

after dropping the 3rd pl. termination °ते -nte: भवमान bháva-mâna, भविष्यमान bhavishyá-mâna; भूयमान bhûyá-mâna.

Verbs of the **second conjugation** take आन **âna** instead of मान mâna in the **pres. Âtm.:** होष्यमाण hoshyá-mâna, हूयमान hûyá-mâna, but जुह्वान *g*úhv-**âna**.

185 (418). The **Perfect Âtm.** is formed with the suffix आन ânа, which is added after dropping इरे ire, the termination of the 3rd pl. Âtm.: बभूविरे babhûv-iré, बभूवान babhûv-âná; तेनिरे ten-iré, तेनान ten-âná.

186 (422). The **Perfect Passive** Participle is formed with the suffixes त **tá** and न **ná**. The latter is attached immediately to the root: लू lû, लून lû-ná; the former either immediately: जि *g*i, जित *g*i-tá, or with intermediate इ i: पत् pat, पतित pat-i-tá. The number of verbs taking इ i is, however, very small.

The suffixes being accented, the root has a tendency to be weakened in the usual way.

1 (442). Most verbs in ई î and ऊ û, and those in ॠ *ri* (which becomes ईर् îr, or ऊर् ûr after labials) and in द् d, take the suffix न ná: ली lî, to cling, लीण lî-*ná*; लू lû, लून lû-ná; स्तृ str*i*, स्तीर्ण stîr-*ná*; पृ pr*i*, पूर्ण pûr-*ná*; भिद् bhid, भिन्न bhin-ná.

Note—नुद् nud, to push, विद् vid, to find, and उंद् und, to wet, optionally take त tá: नुन्न nun-ná or नुत्त nut-tá.

2. Other verbs, with a few exceptions, take त tá. Causative verbs form this participle with intermediate इ i after rejecting अय aya: कारय kâr-áya, from कृ kr*i*, to do, कारित kâr-i-tá.

Note—By adding the possessive suffix वत् vat to the past pass. part. a new participle of very common occurrence is formed, being in fact a **perfect active** participle. Thus कृत kr*i*-tá, done, becomes कृतवान् kr*i*tá-vân, one who has done, but generally used as a finite verb: स तत् कृतवान् sá tát kr*i*távân, he has done it; सा तत् कृतवती sấ tát kr*i*távatî, she has done it (cp. 101, note 2).

187 (453). The **Future Passive** Participle is formed with the suffixes तव्य távya, अनीय anîya, and य ya (yá, yâ, ya), which correspond to the Latin participles in -ndus: कर्तव्य: kar-távyaḥ, करणीय: kar-anîyaḥ, कार्य: kâr-yaḥ, faciendus.

I (454). The participle in तव्य távya is most easily formed by taking the periphrastic future (169) and substituting तव्य távya for ता tâ: दा dâ, दाता dâ-tâ, दातव्य dâ-távya; जि *gi*, जेता *ge*-tâ, जेतव्य *ge*-távya.

II (455). अनीय anîya is generally added to the root as it appears before तव्य távya, intermediate इ i being omitted. Guna vowels of course change their final element to the corresponding semi-vowel: जि *gi*, जेतव्य *ge*-távya, जयनीय *gay*-anîya.

The अय áya of the causative is rejected: भावय bhâv-áya, भावनीय bhâv-anîya.

III (456). In order to form the participle in य ya, it is generally sufficient to take the form in अनीय anîya and to cut off अनी anî. Thus भवनीय bhav-anî-ya becomes भव्य bhâv-ya; केतनीय *ket*-anî-ya, केत्य *ket*-ya; जयनीय *gay*-anî-ya, जेय *ge*-ya.

The following are a few special rules:—

1. Final आ â and diphthongs become ए e: दा dâ, देय dé-ya; गै gai, गेय ge-ya.

2. Final ऋ *ri* and ॠ *rî* take Vriddhi instead of Guna: कृ kri, कार्य kâr-ya (but करणीय kar-anîya).

3. Penultimate ऋ *ri* generally remains unchanged: दृश्य dṛis-ya (but दर्शनीय dars-anîya); penultimate ॠ *rî* becomes ईर् îr.

4. Penultimate अ a, prosodically short, is lengthened, unless the final consonant is a labial: हस् has, हास्य hâs-ya, but लभ् labh, लभ्य labh-ya. It remains short in शक्य sak-ya, from शक् sak, to be able, in सह्य sah-ya, from सह् sah, to bear, and in some other verbs.

हन् han forms वध्य vadh-ya and घात्य ghât-ya.

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the ता tâ of the periphrastic future or the तव्य távya of the fut. part. pass.: बुध् budh, बोधितुम् bódh-i-tum; भू bhû, भवितुम् bháv-i-tum; कृ kri, कर्तुम् kár-tum; दृश् dris, द्रष्टुम् drásh-tum; चुर् kur, चोरयितुम् kor-áy-i-tum.

Derivative Verbs.

I. Causatives.

192 (461). These verbs are formed in the same way as those of the tenth class (136, 4): नी nî, to lead, नाययnây-áya, to cause to lead; कृ kri, to make, कारय kâr-áya, to cause to make; विद् vid, to know, वेदय ved-áya, to cause to know; सद् sad, to sit, सादय sâd-áya, to set.

Note—Most verbs in अम् am do not lengthen their vowel: गम् gam, गमय gam-áya.

193 (463). Nearly all verbs in आ â, and most of those in ए e, ऐ ai, ओ o (which become आ â), insert प् p before the causative suffix: दा dâ, to give, दापय dâ-páya, to cause to give; दो do, to cut, दापय dâ-páya, to cause to cut.

Irregularities.

194 (463, II). इ i with अधि adhi, to read, अध्यापय adhy-âpáya, to teach; ऋ ri, to go, अर्पय ar-páya, to place; जि gi, जापय gâpáya; ज्ञा gñâ, ज्ञापय gñâ-páya or ज्ञपय gñă-páya; धू dhû, to shake, धूनय dhûnáya; पा pâ, to protect, पालय pâláya, to protect; प्री prî, to love, प्रीणय prînáya, to delight; भी bhî, to fear, भीषय bhîshâya or भाययbhâyáya, to frighten; रुह् ruh, to grow, रोहय roháya or रोपय ropáya; लभ् labh, लंभय lambháya; शद् sad, to fall, शातय sâtáya, to fell; सिध् sidh, to succeed, साधय sâdháya, to perform, सेधय sedháya, to perform sacred rites; हन् han, घातय ghâtáya.

195 (464). Like the verbs of the tenth class, causatives retain अय áya throughout, except in the reduplicated aorist and the Benedictive Par.

196 (465). If a causative is to be used in the passive, अय áya is dropped, but the root remains the same as it would have been with अय áya. Hence कार्यते kâr-yáte, he is made to do; रोप्यते rop-yáte, he is made to grow. In the general tenses, however, where the य ya of the passive disappears, the causative अय áya may or may not reappear: there are thus two forms throughout, e.g. Fut. भावयिष्यते bhâvay-ishyáte or भाविष्यते bhâv-ishyáte.

II. Desideratives.

197 (467). Desiderative bases are formed by reduplication of a peculiar kind and by adding स् s to the root, with or without intermediate इ i. Thus from भू bhû, to be, बुभूष् bú-bhû-sh, to wish to be. These new bases are conjugated like verbs of the first conjugation. The accent is on the reduplicative syllable.

Special Rules of Reduplication.

198 (473–7). 1. All vowels, except उ u or ऊ û, are represented by इ i in the reduplicative syllable; उ u or ऊ û (also when ऋ ûr stands for ऋ *ri* or ॠ *rí* after labials) is regularly represented by उ u.

Ex. पच् pa*k*, पिपक्षति pí-pa**k**-**sh**a-ti; स्था sthâ, तिष्ठासति tí-**sh***th*â-sa-ti; वृत् v*r*i*t*, to turn, विवृत्सति ví-v*r*i*t*-sa-ti. But तुद् tud, तुतुत्सति tú-tu**t**-sati; मृ m*r*i, मुमूर्षति mú-m**ûr**-**sh**ati.

2. Roots beginning with a vowel have a peculiar kind of internal reduplication with इ i.

Ex. अश् a*s*: अशिशिषति a*s*-í*s*-ishati; अक्ष् aksh: अचिक्षिषति a*k*-íksh-ishati; उक्ख् u*kkh*: उचिक्खिषति u*k*-í*kkh*-ishati. आप् âp, to obtain, forms (by contraction) ईप्सति ípsati.

If the root ends in a double consonant, the first letter of which is न् n, द् d, or र् r, the second letter is reduplicated: अर्क् ar*k*: अर्चिकिषति ar*k*-í*k*-ishati; उंद् und: उंदिदिषति und-íd-ishati.

Irregularities.

199 (471). गम् gam: जिगांसति *gi-gâṁ-sati* or जिगमिषति *gi-gam-i-shati*; कृ kṛi: चिकीर्षति *ki-kîr-shati*; ग्रह् grah: जिघृक्षति *gi-ghṛik-shati*; जि *gi*: जिगीषति *gi-gî-shati*; दुह् duh: दुधुक्षति *dú-dhuk-shati*; पत् pat: पिपतिषति *pi-pat-i-shati* or पित्सति *pít-sati*; प्रख् prakh: पिपृच्छिषति *pi-prikkh-i-shati*; लभ् labh: लिप्सते *líp-sate*; शक् sak: शिक्षते *sík-shate*; स्वप् svap: सुषुप्सति *sú-shup-sati*; हन् han: जिघांसति *gi-ghâṁ-sati*.

III. Intensives (Frequentatives).

200 (478). These bases are meant to convey an intenseness or frequent repetition of the action expressed by the simple verb.

Only verbs beginning with a consonant and consisting of one syllable are liable to be turned into intensive bases. Verbs of the tenth class therefore cannot be changed into intensive verbs.

201 (480). Intensives are formed by a peculiar reduplication. There are two kinds: the one adds य yá (accented) to the reduplicated base and is conjugated in the Âtmanepada only; the other adds the personal terminations immediately to the reduplicated base (the first syllable of which is accented) and is conjugated in the Parasmaipada only.

भू bhû accordingly forms बोभूयते bo-bhû-yá-te and बोभोति bó-bho-ti. Roots ending in vowels retain the य ya of the intensive base in the general tenses, roots ending in consonants drop it. Hence Fut. बोभूयिता bobhûy-i-tấ, but सोसूक्ता so-sûk-tấ.

202 (481). When य yá is added the effect on the base is the same as in the Passive (175) and Beneđ. Par. (172); only ऋ ṛi, when following a simple consonant, is changed to री rî, not रि ri: कृ kṛi, चेक्रीयते *ke*-krî-yáte.

203 (482). Intensives in य ya are conjugated like the fourth class in the Âtmanepada, while those which do not take य ya are

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IV. Denominatives.

206 (493). These verbs are formed with अय áya, य yá, and स्य syá, or without any suffix from nominal bases, and express some relation of the subject to the nouns from which they are derived. They are inflected like verbs of the first conjugation, partly in the Par., partly in the Âtm.

1 (503). Without a derivative suffix: from कृष्ण krishna, कृष्णति krishna-ti, he behaves like Krishna; from पितृ pitri, father, पितरति pitár-ati, he behaves like a father.

2, a (494). Denominatives in य yá, Parasmaipada, are formed by adding य yá to the base of a noun, and express—

a. A wish: from गो go, cow, गव्यति gav-yáti, he wishes for cows. These are a kind of nominal desideratives, but never govern an accusative.

β. Looking upon or treating something like the object expressed by the noun: from पुत्र pútra, son, पुत्रीयति putrî-yáti, he treats like a son.

b (497). Denominatives in य yá, Âtmanepada, mean behaving like, or becoming like, or actually doing what is expressed by the noun. Final अ a, इ i, उ u are lengthened: from श्येन syená, hawk, श्येनायते syenâ-yáte, he behaves like a hawk; शुचि súki, pure, शुचीयते sukî-yáte, he becomes pure.

Note (501)—Denominatives in य yá retain the य् y in the general tenses, unless it is preceded by a consonant, when it may or may not be dropped: Fut. पुत्रीयिता putrîy-itâ only, but समिध्यिता samidhy-itâ or समिधिता samidh-itâ.

3 (502). Denominatives in अय áya, which are treated like verbs of the tenth class and are conjugated in the Parasmaipada and Âtmanepada, express the act implied by the nominal base: शब्द śábda, sound, शब्दयति śabdáyati, he makes a sound; मिश्र misrá, mixed, मिश्रयति misráyati, he mixes.

4 (499). Denominatives in स्य sya express a wish: क्षीर kshîrá, milk, क्षीरस्यति kshîra-syáti, the child longs for milk.

CHAPTER V.

INDECLINABLE WORDS.

Prepositions.

207 (504). The following prepositions may be joined with verbs, while the first ten may be used separately governing cases:—

a. अति áti, beyond; अधि ádhi, over (sometimes धि dhi); अनु ánu, after; अप ápa, off; अपि ápi (sometimes पि pi), upon; अभि abhí, towards; आ ā́, near to; उप úpa, upon, next, below; परि pári, round; प्रति práti, back.

b. अव áva (sometimes व va), down; उद् úd, up; दुः duḥ, ill; नि ní, into, downwards; निः níḥ, without; परा párâ, back, away; प्र prá, before; वि ví, apart; सम् sám, together; सु sú, well.

208 (506). Prepositions are usually placed **after**[1] the case they govern. Only three, अनु ánu, आ ā́, प्रति práti, are in common use as independent prepositions.

a. The **accusative** is governed by अति áti, अनु ánu, अभि abhí, उप úpa, परि pári, प्रति práti.

b. The **ablative** by अप ápa, आ ā́, परि pári, प्रति práti.

c. The **locative** by उप úpa and अधि ádhi.

Thus three of the above ten prepositions govern two cases: परि pári and प्रति práti the acc. and abl.; उप úpa, acc. and loc.

209 (507). Several adverbs are used like prepositions governing a case:—

a. **Acc.:** अंतर् antár, between; अंतरा antarā́, अंतरेण ántarena,

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[1] Greek prepositions preserve their original position and accentuation in the so-called anastrophe: *πέρι*, *πάρα* (cp. Benfey, Vedica und Linguistica, pp. 112–114).

without, regarding; अंतिकम् antikám, near (also abl., gen.); अभितः abhítah, around; उपरि upári, above, over (also gen.); उभयतः ubhayátah, on both sides; ऋते rité, without (also abl.); तिरः tiráh, across (also loc.); निकषा nikashấ, near; विना vínâ (also instr., abl.)

b. **Instr.:** अलम् álam, enough (also dat.); समम् samám, सह sahá, सार्धम् sârdhám, together with.

c. **Abl.:** अनंतरम् anantarám, after; आरभ्य ârábhya, beginning from; ऊर्ध्वम् ûrdhvám; परम् páram, after; प्रभृति prábhriti, from; बहिः bahíh, outside.

d. **Gen.:** अग्रे ágre, before; अधः adháh, below (also gen.); अवः aváh, below; कृते krité, for the sake of; पश्चात् paskất, after; पुरः puráh, पुरस्तात् purástât, before; समक्षम् samakshám, in the presence of.

Conjunctions and other Particles.

210 (508). अति áti, commonly prefixed to adjectives and adverbs in the sense of 'very:' अतिसत्वरम् atisatvaram, very quickly. It is sometimes used in the sense of 'going beyond' with *nouns* to form adjectives: अतिस्त्रिः atistrih, going beyond (=excelling) a woman.

अथ átha: 1. in narration, 'then,' 'afterwards;' 2. connecting parts of a sentence=and, also, moreover; 3. in the headings of books, chapters, etc., now=here begins (opposed to इति iti, here ends); 4. if: अथ तान्नानुगच्छामि गमिष्यामि यमक्षयम् atha tân na anugakkhâmi, gamishyâmi yamakshayam, if I do not follow them, I shall go to Yama's abode.

अथ किम् atha kim, what else=it is so, certainly, yes.

अथ वा atha vâ: 1. or; 2. or rather, correcting a previous statement; 3. for indeed: अथ वा साध्विदमुच्यते atha vâ sâdhu jdam ukyate, for it is indeed well said.

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law, is not a cause; दातव्यमिति यद्दानं दीयते dâtavyam iti yad dânam dîyate, a gift which is presented from a sense of duty.

2. = here ends, at the end of books, chapters, etc.: इति तृतीयोऽंकः iti tritîyo-ńkaḥ, here ends the third act.

3. In the capacity of, as far as, as regards, as for: शीघ्रमिति सुकरं निभृतमिति चिंतनीयं भवेत् śîghram iti sukaram nibhritam iti kintanîyam bhavet, as for doing it quickly, it is easy; as for doing it secretly, it must be thought of.

किमिति kimiti, why indeed? तथेति tathâ iti, yes.

इव iva, enclitic: 1. like: अयं चोर इवाभाति ayam kora iva âbhâti, this man looks like a thief; 2. as if, as it were: साक्षात् पश्यामीव पिनाकिनम् sâkshât pasyâmîva pinâkinam, I see, as it were, Siva himself; 3. indeed, possibly (German *wohl*), with interrogatives: किमिव मधुराणां मंडनं नाकृतीनाम् kim iva madhurânâm mandanam na âkritînâm, what indeed is not an ornament to lovely figures?

उद्दिश्य uddísya, a gerund, lit. pointing towards, is used like a prep. governing the acc., = with reference to, towards: स्वपुरमुद्दिश्य प्रतस्थे svapuram uddisya pratasthe, he set out towards his town.

एव evá, just, only, exactly, quite, gives emphasis to the preceding word. It must be rendered in various ways, sometimes merely by stress: एक एव eka eva, quite alone; वसुधैव vasudhâ eva, the whole earth; मृत्युरेव mrityur eva, sure death. तथैव tathâ eva, also; तदेव tad eva, this very, the same; नैव na eva, by no means; चैव ka eva, and also.

एवम् evám, thus, so: एवमस्तु evam astu, so be it; मैवम् mâ evam, not so!

कच्चित् kákkit, = I hope, implies a question, to which the answer expected is 'yes' (= Lat. nonne): कच्चिद्दृष्टा त्वया राजन् दमयंती kakkid drishtâ tvayâ râgan damayantî, I hope you have seen Damayantî, O king? With a negative = I hope not (Lat. num);

कच्चिन्नु नापराधं ते कृतवानस्मि ka*kk*it tu na aparâdha*m* te k*r*itavân asmi, I have not done you any injury, I hope?

कामम् kắmam, 1. gladly: **कामम्** kâmam—**न तु** na tu, rather—than (cp. **वरम्** varam—**न** na); 2. indeed, certainly, forsooth; 3. granted, supposing: generally followed by **तु** tu, but, or **तथापि** tathâpi, nevertheless.

क्व kvá, where, if repeated with another question, expresses great difference, incongruity or incompatibility: **तपः क्व वत्से क्व च तावकं वपुः** tapa*h* kva, vatse, kva *k*a tâvaka*m* vapu*h*, how great is the incompatibility between (the tenderness of) thy body and (the hardship of) penance, O girl!

किम् kím, 1. what; 2. why, wherefore; 3. whether, in dependent clauses, followed by 'or:' **वा** vâ, **उत** utá, **आहो** âho, or **आहोस्वित्** âhosvit; 4. bad, when prefixed to nouns: **किंराजा** ki*m*râ*g*â, a bad king.

किमु kim u, **किमुत** kim uta, or **किं पुनः** ki*m* puna*h*, how much more, how much less: **एकैकमप्यनर्थाय किमु यत्र चतुष्टयम्** ekaikam api anarthâya kimu yatra *k*atush*t*ayam, even one of these (taken singly) causes ruin, how much more the four together!

किल kíla (quidem) follows the word to which it belongs, 1. indeed, to be sure, or merely emphatic: **अर्हति किल कितव उपद्रवम्** arhati kila kitava upadravam, to be sure the rogue deserves annoyance; **एकस्मिन् दिने व्याघ्र आजगाम किल** ekasmin dine vyâghra â*g*agâma kila, one day a tiger *did* come; 2. as is well known, they say: **बभूव योगी किल कार्तवीर्यः** babhûva yogî kila kârtavîrya*h*, there lived, as is well known, a Yogi Kârtavîrya.

केवलम् kévalam, 1. adj. mere, absolute; 2. adv. only, merely: **केवलं स्वपिति** kevala*m* svapiti, he sleeps only. **न केवलम्** na kevalam—**अपि** api, **किंतु** kintu, or **प्रत्युत** pratyuta (on the contrary), not only—but.

खलु khálu, 1. indeed, often merely emphasizing the preceding

word; 2. pray, please, in entreaties: देहि खलु मे प्रतिवचनम् dehi khalu me prativa*k*anam, please give me an answer (German *doch*); 3. = do not, with gerund: खलु रुदित्वा khalu ruditvâ, do not weep (cp. अलम् álam, 230, III, 3). न खलु na khalu, certainly not, I hope not.

च *k*a, enclitic (=τε, que), and, also: गोविंदो रामश्च govindo râmas *k*a, Govinda and Râma. When more than two words are connected, the conjunction is commonly used with the last only, as in English.

च *k*a—च *k*a, 1. both—and; 2. on the one hand—on the other hand, though—yet; 3. no sooner—than.

चेत् *két*, if, never begins a sentence like यदि yádi, if. न चेत् na *k*et or नो चेत् no *k*et, otherwise, lest: सर्वं विमृश्य कर्तव्यं नो चेत् पश्चात्तापं व्रजिष्यसि sarva*m* vim*r*isya kartavya*m* no *k*et pa*sk*âttâpa*m* vra*g*ishyasi, everything should be done after deliberation, otherwise (lit. if not), you will (or, lest you) come to repentance.

ततः tátah, 1. from that place, thence; 2. after that, then. ततस्ततः tatastatah = what next, go on, proceed; said by one listening to a narration.

तथा táthâ, 1. in that manner, so, accordingly; 2. and, as well as (=च *k*a); 3. yes, it is so, it shall be done.

तथापि tathâ api, nevertheless.

तद् tád, 1. pron. that; 2. adv. then, therefore: राजपुत्रा वयं तद्विग्रहं श्रोतुं नः कुतूहलमस्ति râ*g*aputrâ vaya*m* tad vigraha*m* *s*rotu*m* na*h* kutûhalam asti, we are princes; therefore we have a curiosity to hear of war.

तु tú, never at the beginning of a sentence: but, however. किं तु ki*m* tu has the same meaning.

तावत् tâvat, 1. so long: correl. यावत् yâvat, how long; 2. at once, in the first place, first of all = before doing anything else: इतस्तावदागम्यताम् itas tâvad âgamyatâm, come here first; 3. mean-

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प्रायः prâyaḥ, प्रायशः prâyaśaḥ, प्रायेण prâyeṇa, 1. for the most part, generally, as a general rule; 2. in all probability.

पुनः punaḥ, 1. again; 2. but, on the other hand.

पुनः पुनः punaḥ punaḥ, again and again, repeatedly.

मुहुः muhuḥ, often, repeatedly; generally मुहुर्मुहुः muhur muhuḥ.

मुहुः muhuḥ—मुहुः muhuḥ, now—now; at one time—at another time.

यतः yataḥ, 1. whence; often=यस्मात् yasmât, from whom; sometimes used for 'where' and 'whither;' 2. for, because, since; frequently introduces a verse supporting a previous statement.

यथा yathâ, 1. as, in the manner that: यथाज्ञापयति देवः yathâ âjñâpayati devaḥ, as your Majesty commands; 2. like, as (=इव iva); 3. as, for instance; 4. in order that, so that (in this sense येन yena=iva is often used instead): अहं तथा करिष्ये यथा स वधं करिष्यति aham tathâ karishye yathâ sa vadham karishyati, I shall so manage that he will slay him; 5. that, introducing (like यद् yad) a direct assertion, with or without इति iti: त्वयोक्तं मे यथा tvayâ uktam me yathâ—, you told me that—. यथा यथा yathâ yathâ—तथा तथा tathâ tathâ is used, like the Lat. quo—eo, with comparatives.

यद् yád, 1. that: किं यन्न वेत्सि त्वम् kim yan na vetsi tvam, how is it that you do not know? 2. that, introducing direct assertions (like Gk. ὅτι) with or without इति iti at the end: वक्तव्यं यदिह मया हता प्रियेति vaktavyam yad iha mayâ hatâ priyâ iti, you must say, 'I have slain my beloved here:' 3. because, since; 4. in order that: किं शक्यं कर्तुं यन्न कुध्यते नृपः kim śakyam kartum yan na krudhyate nripaḥ, what can be done, in order that the king be not angry?

यावत् yâvat, 1. as far as, till, for, with acc., like a prep., of time and space: वर्षं यावत् varsham yâvat, for a year; आगमनं यावत् âgamanam yâvat, till the arrival; 2. just; expressing the will to do an action at once: यावदिमां छायामाश्रित्य प्रतिपालयामि ताम् yâ-

vad imâm *kh*âyâm âsritya pratipâlayâmi tâm, having resorted to this shade, I will just wait for her; 3. with correl. तावत् tâvat, as long as—so long; no sooner—than; scarcely—when; when—then.

वत् vat, like, used at the end of adv. compounds, = इव iva or यथा yathâ: मृतवत् m*r*ita-vat, like a dead man.

वरम् váram—न ná, better—than; च *k*a, तु tú, or पुनः púna*h* being generally added after न na: वरं प्राणत्यागो न पुनरधमानामुपगमः varam prâ*n*a-tyâgo na punar adhamânâm upagama*h*, better death than association with the base.

वा vâ, enclitic, follows its word, 1. or; 2. pray, with interrogatives: परिवर्तिनि संसारे मृतः को वा न जायते parivartini sa*m*sâre m*r*ita*h* ko vâ na *g*âyate, in the revolving world, who, pray, that is dead is not born again?

हि hí, never at the beginning of a sentence; 1. for, because; 2. indeed, surely, verily: त्वं हि तस्य प्रियवयस्यः tva*m* hi tasya priya-vayasya*h*, thou art indeed his dear friend; 3. pray, with interr.: कथं हि देवाञ्जानीयाम् katha*m* hi devâ*ñ* *g*ânîyâm, how, pray, shall I know the gods?

Interjections.

211 (509). अयि ayi, with vocative or supplying its place, = friend, prythee: अयि मकरोद्यानं गच्छावः ayi makara udyâna*m* ga*kkh*âva*h*, prythee let us go to the garden of love.

अहह ahaha, exclamation of joy, amazement, or sorrow: अहह महापंके पतितोऽस्मि ahaha mahâpa*ṅ*ke patito'smi, alas! I have fallen into a deep quagmire.

अहो aho expresses astonishment, joy, sorrow, anger, praise, or blame: अहो गीतस्य माधुर्यम् aho gîtasya mâdhuryam, Oh the sweetness of the song! अहो हिरण्यक श्लाघ्योऽसि aho hira*n*yaka, *s*lâghyo'si, Ah, Hira*n*yaka, you are praiseworthy.

आ â is used when something is recollected: आ एवं किल तत् â eva*m* kila tat, Ah, so indeed it was!

आः âh, excl. of joy, pain, or indignation: **आः शीतम्** âh *s*îtam, Oh, how cold it is!

दिष्ट्या dish*ty*â (instr. of **दिष्टि** dish*ti*, good luck), happily, thank heaven! **दिष्ट्या प्रतिहतं दुर्गातम्** dish*ty*â pratihata*m* dur*g*âtam, thank heaven, the evil is averted; with **वृध्** v*r*idh, to increase = a person (nom.) is to be congratulated upon (instr. of thing): **दिष्ट्या महाराजो विजयेन वर्धते** dish*ty*â mahârâ*g*o vi*g*ayena vardhate, your Majesty is to be congratulated upon your victory.

धिक् dhik, excl. of dissatisfaction or reproach, with acc.: **धिक्त्वामस्तु** dhik tvâm astu, shame on you!

वत vata, 1. sorrow: alas, woe; 2. joy or surprise: oh! 3. a simple voc. particle: **एहि वत सखे** ehi vata sakhe, ho! friend, come.

साधु sâdhú, well! bravo!

स्वस्ति svastí, hail! adieu!

हंत hánta, excl. of joy or sorrow: Oh, alas! **हंत धिङ् मामधन्यम्** hanta dhiṅ mâm adhanyam, alas, fie upon me, a wretch!

हा hâ, **हाहा** hâ hâ, expresses grief (alas! woe!) or astonishment, and is sometimes used with an accusative.

CHAPTER VI.

COMPOUND WORDS.

212 (510). The power of forming two or more words into one, which belongs to all Âryan languages, has been so largely developed in Sanskrit and enters to so considerable an extent into its syntax, that the general rules of composition claim a place even in an elementary grammar. All words making up a compound, except the last, appear in that form which is called their base, and when they have more than one, their middle base (84). Hence **देवदासः** deva-dâsa*h*, a servant of a god, or of the gods.

213 (512). Compounds are most conveniently divided into

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Note 2. If the last part of a dependent compound is a verbal base, no change takes place, except that diphthongs, as usual, are changed to आ â, and bases ending in short vowels take a final त् t: विश्वजित् visva-*gít*, all-conquering, from जि *gi*, to conquer.

215 (517). I. b. **Descriptive** determinative compounds (by native grammarians called **Karmadhâraya**) are those in which the first word, either a noun (in apposition), or an adjective, or an adverb (particle), describes the second.

1. Nominally descriptive (appositional): राजर्षि râ*ga r*shi, king-sage = royal sage.

When the apposition implies a comparison, it is put at the end instead of the beginning: पुरुषव्याघ्रः purusha-vyâghra*h*, a tiger-like man.

2. Adjectivally: नीलोत्पलम् nîla utpalam, blue lotus.

Those compounds in which the adjective is a **numeral**, form with the native grammarians a special class called **Dvigu.** They are generally neuters or feminines expressing aggregates, but may also form adjectives by becoming possessive compounds (218). If an aggregate compound is formed, final अ a, अन् an, or आ â is changed to ई î, fem., or अम् am, neut.: त्रिलोकी tri-lokî, the three worlds; त्रिभुवनम् tri-bhuvanam, the three worlds; दशकुमारी da-*s*a-kumârî, an assemblage of ten youths.

गो go, cow, and नौ nau, ship, are changed to गव gava and नाव nâva: पंचगवम् pa*ñk*a-gavam, an aggregate of five cows, but पंचगुः pa*ñk*a-gu*h*, adj., worth five cows.

रात्रि râtri, f. night, always becomes रात्र râtra, m. (n.), e.g. द्वि-रात्रः dvi-râtra*h*, two nights.

3. Adverbially (including particles and prepositions): सुकृत su-k*r*ita, well done; अज्ञात a-*gñ*âta, unknown; अधिस्त्री adhi-strî, chief woman. Some compounds of this kind are used adverbially in the accusative neuter, forming a special class, called **Avyâyî-bhâva,** with the native grammarians: निर्मक्षिकम् nir-makshikam,

flylessly; अनुरूपम् ánu-rûpam, after the form, i. e. accordingly; यथाशक्ति yathâ-sakti, according to one's ability; सविनयम् sa-vinayam, politely.

Note—At the beginning of a descriptive compound महत् mahat, great, becomes महा mahâ: महाराजः mahâ-râ*gáh*; while at the end, राजन् râ*g*an, king, अहन् áhan, n. day, सखि sákhi, friend, become राज râ*g*a, अह aha, m. (n.) (sometimes अह्न ahna, m.), सख sakha: परमाहः parama ahah, m. the highest day; प्रियसखः priya-sakha*h*, m. a dear friend.

II. Copulative (Dvandva) Compounds.

216. The parts of these compounds are connected in sense by 'and.' The terminations are dual or plural, according to the sense, or else singular neuter: हस्त्यश्वौ hasty-asvau, an elephant and a horse; हस्त्यश्वाः hasty-asvâ*h*, elephants and horses; हस्त्यश्वम् hasty-asvam, the elephants and horses (in an army, collectively).

217. a. Adjectives are sometimes compounded into Dvandvas: शुक्लकृष्णौ *s*ukla-k*r*ish*n*au, white and black.

b. Words ending in ऋ *ri*, expressive of relationship or sacred titles, forming the first member of a compound and being followed by another word ending in ऋ *ri* or by पुत्र putrá, son, change their ऋ *ri* to आ â: मातापितरौ mâtâ-pitárau, mother and father; पितापुत्रौ pitâ-putraú, father and son; होतापोतारौ hotâ-potârau, the Hotri and Potri priests.

c. When the names of certain deities are compounded, the first sometimes lengthens its final vowel: मित्रावरुणौ mitrấ-várunau, Mitra and Varuna; अग्नीषोमौ agnî́-shómau, Agni and Soma.

III. Possessive (Bahuvrîhi) Compounds.

218. These are always predicates referring to a subject expressed or understood, and are in fact determinatives ending in

nouns (which, as a rule, undergo no further change than that of accent and of being inflected in the three genders) used as adjectives. Thus नीलोत्पलम् nîlotpalam, a blue lotus, becomes a possessive adjective in नीलोत्पलं सरः nîlotpala*m* sára*h*, a lake possessed of blue lotuses. The accent is, as a rule, that of the first member of the compound. Possessives often come to be used as appellatives or proper names: सुहृत् su-hr̥it, m. f. n. having a good heart, becomes masc., a friend; वीरसेन vîra-sena, m. f. n. having an army (sénâ) of heroes (vîrá), becomes Vîrasena, m. (proper name).

Note—Possessives may contain other compounds: राजपुरुष-कार्य râ*g*a-purusha-kârya, having the business of (a king's man); नीलोत्पलसरस्तीरः nîla utpala-saras-tîra*h*, possessing {the bank of a [(blue-lotus) lake]}: in the latter case, the whole compound, before becoming an adjective, was a genitive dependent; nîlotpala-sara*h* is a dependent, nîlotpala a descriptive compound. In नीलोज्ज्वलवपुः nîla *ugg*vala-vapu*h*, having a blue and resplendent body, the first two words form a copulative, the whole a descriptive, which finally becomes a possessive compound.

219. a. Words meaning 'hand' are placed at the end of possessive compounds: शस्त्रपाणि sastra-pâ*n*i, having a weapon in one's hand; तृणहस्त *trina*-hasta, having grass in one's hand.

b. अक्षि ákshi, eye, गंध gandhá, smell, धनुः dhánu*h*, bow, and पाद pâ̆da, foot, at the end of possessives become in most cases अक्ष aksha, गंधि gandhi, धन्वन् dhanvan, पाद् pâd.

c. At the end of possessives:—

a. आदि âdi, beginning, आद्य âdya, first, प्रभृति prábhr*i*ti, beginning, = et cetera: देवा इंद्रादयः devâ indra âdaya*h*, the gods Indra and the rest, lit. the gods having Indra as first. The qualified noun is often omitted: इंद्रादयः indrâdaya*h*, Indra and the rest.

β. मात्र mâtra, n. measure = only, merely: जलमात्रम् *g*ala-mâtram, water alone, lit. that which has water for its measure, limit.

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dicate. Adverbs or extensions of the predicate are usually placed near the beginning, after the subject or object, not at the end; e.g. जनकः सत्वरं स्वीयं नगरं अगाम *ganakaḥ satvaraṁ svîyaṁ nagaraṁ gagâma*, Ganaka went in haste to his city.

222. Just as the determining word comes first in compounds, so a relative and subordinate clause precedes the principal, which regularly begins with a correlative word; e.g. यस्य धनं तस्य बलम् *yasya dhanam tasya balam*, lit. of whom there is wealth, of him there is power, i.e. he who has wealth has power. Similarly: यदा *yádâ*—तदा *tádâ*, यावत् *yâvat*—तावत् *tâvat*, etc.

The Article.

223. There is properly neither an indefinite nor a definite article in Sanskrit; but एक *éka*, one, and कश्चित् *káśkit*, some one, are frequently used = a certain, and स *sá*, सा *sâ*, तद् *tád* (*ó*, *ṕ*, *tó*), he, she, it or that, sometimes = the; e.g. स राजा *sá râgâ*, the king; generally, that king.

Number.

224. a. Singular collective words are sometimes used at the end of compounds to form a plural; e.g. सखीजनः *sakhî-ganaḥ*, female friends; जन *gana* = kind in mankind (men).

b. The dual number is in regular use. It is invariably employed with the names of things occurring in pairs, such as parts of the body; e.g. हस्तौ पादौ च *hástau pádau ka*, the hands and the feet. A masc. dual is sometimes used to express a male and a female of the same class; e.g. जगतः पितरौ *gágataḥ pitárau*, the parents of the universe (पितृ *pitṛ́*, father).

c. The plural sometimes marks respect; e.g. इति श्रीशंकराचार्याः *iti śrîśaṅkara âkâryâḥ*, thus says the revered Saṅkarâkârya.

The 1st pers. pl. is sometimes used simply instead of the sing.:

वयमपि भवत्यौ किमपि पृच्छामः vayam api bhavatyau kimapi p*rikkh*â-ma*h*, we (=I) too ask you something.

Names of countries (which are really the names of the people) are plural: **विदेहेषु** videhéshu, in Videha; **मगधेषु** magádheshu, in Magadha.

Compounds ending in words meaning country, such as **देश** desá, **विषय** vishaya, etc., are of course singular.

Concord.

225. The rules of concord between verbs, adjectives, relatives and their substantive are the same as in other inflectional languages; but the following points may be noted:—

a. The verb is in the sing. after sing. collective nouns, and in the dual after two sing. nouns connected by **च** *k*a, and: **त्वमहं च गच्छावः** tvam aha*m* *k*a ga*kkh*âva*h*, you and I go.

b. When a dual or plur. verb refers to two or more subjects, the first person is preferred to the second or third, and the second to the third.

c. A dual or plur. adjective agreeing with masc. and fem. nouns is put in the masc., but in the **neuter** when agreeing with a masc. and a neut., or a fem. and a neut.

d. A verb or adjective often agrees with the nearest noun.

Pronouns.

226. A. Personal Pronouns. These, unless emphatic, are not used as subjects of verbs, being inherent in finite verbal forms.

The unaccented forms of **अहम्** ahám and **त्वम्** tvám (cp. 121), viz. **मा** mâ, **मे** me; **त्वा** tvâ, **ते** te; **वाम्** vâm, **वः** va*h*, are used neither at the beginning of a sentence or pâda (cp. Appendix II), nor before the particles **च** *k*a, **वा** vâ, **एव** evá, and **ह** ha, nor after vocatives; e. g. **मम मित्रम्** mama (not **मे** me) mitram, my friend; **तस्य मम वा गृहम्** tasya mama vâ *gri*ham, his house or mine; **देवास्मान् पाहि** deva asmân (not **नः** na*h*) pâhi, O God, protect us.

भवत् bhávat, Your Honour, the polite form of त्वम् tvám, takes the verb in the 3rd pers.: किमाह भवान् kim âha bhavân, what does your Honour say? आगच्छंतु भवंतः âga*kkh*antu bhavanta*h*, may you come.

B. Demonstrative Pronouns: इदम् idám or एतद् etád, this; तद् tád, that; अदः adá*h*, this or that.

इदम् idám and एतद् etád, agreeing with a subject in the 1st or 3rd pers., often = here: अयमस्मि ayam asmi, here I am; अयमागतस्तव पुत्रः ayam âgatas tava putra*h*, here comes your son.

तद् tád (like Lat. ille) often = well-known, celebrated: सा रम्या नगरी sâ ramyâ nagarî, that well-known charming city.

तद् tád with एव evá = the very, the same: तदेव नाम tad eva nâma, the name is the same.

तद् tád, when repeated, means various, several: तानि तानि शास्त्राण्यधीत tâni tâni *s*âstrâ*n*i adhyaita, he read several *s*âstras.

THE CASES.

Nominative.

227. The nominative is far less frequently used in Sanskrit as the subject of a sentence than in English. Its place is very commonly supplied by the instrumental of the agent with a passive verb; e.g. तेनोक्तम् tena uktam, he said, lit. it was said by him.

The nom. is used after verbs meaning to be, to become, appear, seem; also after the passive of verbs of making, calling, considering, sending, appointing, etc.; e.g. तेन मुनिना कुक्कुरो व्याघ्रः कृतः tena muninâ kukkuro vyâghra*h* k*rita*h, the dog was turned into a tiger by the sage.

Note—The nom. with the particle इति iti may be used instead of the acc. after the *active* of verbs of calling, considering, etc.; e.g. इमं वयस्य इति मन्ये ima*m* vayasya iti manye, I consider this person my friend.

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Note—In the passive construction, the nom. takes the place of the direct acc. (the agent): **रामो वेदमध्याप्यते** râmo vedam adhyâpyate, Râma is taught the Veda.

Instrumental.

230. The instrumental case primarily expresses either the **agent** or the **instrument** (means) by which an action is performed: **तेनोक्तम्** tena uktam, it was said by him = he said; **स खड्गेन व्यापादितः** sa khadgena vyâpâditah, he was killed with a sword.

I. From the above are developed the following secondary senses:—

1. **Accompaniment,** with **सह** sahá, **साकम्** sâkám, **सार्धम्** sârdhám, **समम्** samám; e. g. **पुत्रेण सह पिता गतः** putrena saha pitâ gatah, the father went with his son; or its opposite, **separation,** with or without the above words; e. g. **पित्रा वियोगं न सहते** pitrâ viyogam na sahate, he cannot endure separation from his father.

2. **Cause, reason, motive:** on account of, through, etc.: **भवतोऽनुग्रहेण** bhavato 'nugrahena, through your favour; **तेनापराधेन त्वां दंडयामि** tena aparâdhena tvâm dandayâmi, I punish you for that fault.

Note—The instr. of **बुद्धि** buddhi, thought, and **भ्रांति** bhrânti, error, is used = 'under the impression' and 'under the erroneous impression;' e. g. **व्याघ्रबुद्ध्या** vyâghra-buddhyâ, thinking that it was a tiger.

3. **Manner: तौ दंपती महता स्नेहेन वसतः** tau dampatî mahatâ snehena vasatah, that pair lives in great affection; **महता सुखेन** mahatâ sukhena, with great pleasure.

4. **Accordance: स मम मतेन वर्तते** sa mama matena vartate, he acts according to my opinion. So also **प्रकृत्या** prakrityâ, by nature; **जात्या** gâtyâ, by birth.

5. **Price: आत्मानं सततं रक्षेद्दारैरपि धनैरपि** âtmânam satatam rakshed dârair api dhanair api, a man should always protect himself even at the cost of his wife and of his wealth.

6. **Time** or space **within which** anything is done: **द्वादशैर्वर्षैर्व्याकरणं श्रूयते** dvâdasair varshair vyâkara*nam* *s*rûyate, grammar is learnt in twelve years.

II. The instrumental is also used—

A. With **adjectives** expressing—

a. **Likeness** or **equality**: **तस्य जीवितेन समा पत्नी** tasya *g*îvitena samâ patnî, his wife is as dear to him as life.

b. **Possession,** or the opposite, freedom from, **destitution**: **धनेन संपन्नो विहीनो वा** dhanena sampanno vihîno vâ, possessed or destitute of wealth.

B. With **verbs** of—

a. Excelling or comparing: **पूर्वान् महाभाग तयातिशेषे** pûrvân mahâ-bhâga tayâ atiseshe, O fortunate man, you excel your ancestors in that (devotion).

b. Boasting or swearing: **भरतेनात्मना चाहं शपे** bharatena âtmanâ *k*a aham *s*ape, I swear by Bharata and myself.

c. Rejoicing, being pleased, satisfied, astonished, ashamed, disgusted: **कापुरुषः स्वल्पेनापि तुष्यति** kâ-purush*a*h sv-alpena api tushyati, a low person is satisfied even with little.

d. Motion, to express the means, or the part of the body, by which the motion is effected: **वाजिना चरति** vâ*g*inâ *k*arati, he goes on horseback; **स श्वानं स्कंधेनोवाह** sa *s*vânam skandhena uvâha, he carried the dog on his shoulder.

III. Some miscellaneous uses of the instr. are the following:—

1. With words expressing a defect of body: **अक्ष्णा काणः** akshnâ kâna*h*, blind of an eye.

2. With words expressing **need** or **use,** like **अर्थः** artha*h*, **प्रयोजनम्** pray*o*ganam, **कृ** k*ri*, to do, with **किम्** kim, what: **देवपादानां सेवकैर्न प्रयोजनम्** deva-pâdânâm sevakair na pray*o*ganam, Your Majesty's feet have no need of servants; **किं तया क्रियते धेन्वा** kim tayâ kriyate dhenvâ, what is to be done with that cow?

3. With अलम् álam and कृतम् kritám, enough: कृतमभ्युत्थानेन kritam abhyutthânena, pray do not rise; अलं शंकया alam sankayâ, away with doubt. अलम् álam in the same sense is often used with the gerund (which is an old instrumental), when it has the force of a negative imperative: अलमन्यथा गृहीत्वा alam anyathâ grihîtvâ, enough of misunderstanding = do not misunderstand.

Dative.

231. The dative case expresses either the **indirect object** of an action, generally a person, or, predicatively, the **purpose** of an action.

A. The dative of the indirect object is used—

1. After **transitive** verbs, with or without a direct object:—

a. Of **giving** (दा dâ, अर्पय arpaya), **owing** (धृ dhri), **promising** (प्रति° prati- or आस्रू â-srû), **telling** (कथ् kath, ख्या khyâ, कक्ष् kaksh, शंस् sams; निवेदय ni-vedaya).

Ex. विप्राय गां ददाति viprâya gâm dadâti, he gives a cow to the Brahman; कथयामि ते भूतार्थम् kathayâmi te bhûta artham, I tell you the truth.

Note—यज् yag, to sacrifice, takes acc. of person and instr. of thing: पशुना रुद्रं यजते pasunâ rudram yagate, he sacrifices a bull to Rudra.

b. Of **sending** or **despatching**: भोजेन दूतो रघवे विसृष्टः bhogena dûto raghave visrishtah, a messenger was sent by Bhoga to Raghu.

2. After **intransitive** verbs meaning to **please** (रुच् ruk), to **desire** (स्पृह् sprih), to **be angry with** (क्रुध् krudh), to **hate** (द्रुह् druh), to **envy** (ईर्ष्य् îrshy).

Ex. किंकराय कुप्यति kimkarâya kupyati, he is angry with his servant; पुष्पेभ्यः स्पृहयति pushpebhyah sprihayati, he desires flowers.

Note—क्रुध् krudh and द्रुह् druh, if preceded by prepositions, govern the accusative.

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Note—The ablative is commonly used in this sense with abstract nouns in त्व tva, especially in commentaries: पर्वतोऽग्निमान् धूमत्वात् parvato-gnimân dhûmatvât, the mountain has fire in it, because of there being smoke.

b. With **verbs** of **fearing** and **protecting**: स्तेनाद् बिभेति stenâd bibheti, he fears the thief; पाहि मां नरकात् pâhi mâm narakât, protect me from hell.

c. With words meaning **different from** (अन्य anyá, पर pára, इतर itara): कृष्णादन्यो गोविंदः krishnâd anyo govindah, Krishna is different from Govinda.

d. With **comparatives** or words having a comparative sense: गोविंदाद् रामो विद्वत्तरः govindâd râmo vidvattarah, Râma is more learned than Govinda; कर्मणो ज्ञानमतिरिच्यते karmano gñânam atirikyate, knowledge is superior to action.

e. With words denoting points of the compass: ग्रामात्पूर्वो गिरिः grâmât pûrvo girih, the mountain is to the east of the village.

f. **Time within** or **after** which anything is done: सप्ताहात् sapta ahât, within seven days; बहोर्दृष्टं कालात् bahor drishtam kâlât, seen after a long time.

Genitive.

233. The primary meaning of the gen. is quasi-adjectival; the qualification of another noun which it denotes being generally expressed in English by the prep. 'of:' जगतो निर्माता gagato nirmâtâ, the Creator of the Universe.

Besides this use, the gen. is employed in various other ways:—

I. With **verbs**:—

a. To **be master of** (प्रभू pra-bhû), to **rule** (ईश् îs), to **grant, give** (दय् day), to **remember** (स्मृ smri): आत्मनः प्रभविष्यामि âtmanah prabhavishyâmi, I shall be master of myself.

b. It expresses **possession** with verbs meaning 'to be' (अस् as, भू bhû, विद् vid): मम पुस्तकं विद्यते mama pustakam vidyate, I have a book.

II. With **adjectives**:—

a. **Dear to, favourite with**: **को नाम राज्ञां प्रियः** ko nâma râgñâm priyah, who, pray, is dear to kings?

b. **Equality** (**तुल्य** tulya, **सदृश** sadrisa, **सम** samá): **रामः कृष्णस्य तुल्यः** râmah krishnasya tulyah, Râma is equal to Krishna.

Note 1. The **instr.** is also used with words denoting equality.

Note 2. With words expressing 'difference,' two genitives are used in the sense of 'between—and:' **एतावानेवायुष्मतः शतक्रतोश्च विशेषः** etâvân eva âyushmatah satakratos ka visesha*h*, this is the only difference between you (the long-lived) and Indra.

III. With **passive participles**:—

a. Past participles, with a pres. sense, of roots meaning 'to think,' 'to know,' 'to worship,' take the agent in the gen.: **स राज्ञां पूजितः** sa râgñâm pûgitah, he is reverenced by kings.

b. Future participles take the agent in the gen. as well as the instr.: **मम (मया) सेव्यो हरिः** mama (mayâ) sevyo harih, Hari should be worshipped by me.

IV. With **adverbs**:—

a. Meaning **far** (**दूरम्** dûrám) or **near** (**अंतिकम्** antikám): **दूरं ग्रामस्य** dûram grâmasya, far from the village.

Note—The **ablative** is also used with these words.

b. Adverbs in **तः** tah, expressive of direction, and others of similar meaning (see 209): **ग्रामस्य दक्षिणतः** grâmasya dakshinatah, to the south of the village.

Note—Adverbs of direction in **°एन** -ena take the **acc.** as well as the **gen.**: **ग्रामस्य (ग्रामं) दक्षिणेन** grâmasya (grâmam) dakshinena.

c. The gen. of **time** is used with multiplicatives (see 120): **मासस्याष्टकृत्वः** mâsasya ashtakritvah, eight times a month.

Locative.

234. The locative denotes the **place where** an action takes place: **पक्षिणस्तस्मिन् वृक्षे निवसंति** pakshinas tasmin vrikshe nivasanti, birds live in that tree.

I. It expresses the following collateral meanings:—

a. The recipient: **वितरति गुरुः प्राज्ञे विद्याम्** vitarati guru*h* prâ*gñe* vidyâm, a teacher imparts knowledge to an intelligent pupil.

b. 'Towards:' **प्राणिषु दयां कुर्वंति साधवः** prâ*n*ishu dayâ*m* kurvanti sâdhava*h*, the good show compassion towards animate beings.

c. The effect of a cause: **दैवमेव हि नृणां वृद्धौ क्षये कारणम्** daivam eva hi n*rinâm* v*ri*ddhau kshaye kâra*n*am, Fate is the cause of the decline or prosperity of men.

d. **By reason of, with regard to:** **छिद्रेषु शत्रुं हंति** *kh*idreshu *s*atru*m* hanti, he slays the enemy by reason of his weak points.

e. **Amongst, of,** with superlatives: **सर्वेषु पुत्रेषु रामो मम प्रियतमः** sarveshu putreshu râmo mama priyatama*h*, of all the sons Râma is dearest to me.

Note—The **genitive** is also used in this sense.

f. **After,** of time (like abl.): **अस्मिन् दिने भुक्त्वायं त्र्यहे (त्र्यहाद्) भोक्ता** asmin dine bhuktvâ ayam tryahe (tryahâd) bhoktâ, having dined to-day he will dine again after (the interval of) three days.

II. The loc. is also used with—

a. Words meaning **engaged in, intent on** (**आसक्त** âsakta, **तत्पर** tatpara), or **skilful** (**कुशल** kúsala, **निपुण** nipu*n*a, **पंडित** pa*n*ditá): **रामोऽक्षद्यूते निपुणः** râmo-ksha-dyûte nipu*n*a*h*, Râma is skilful in playing at dice.

b. Words meaning **attachment to** (**अनुस्निह्** anu-snih, **अनुरंज्** anu-ra*ñg*, **अभिलष्** abhi-lash), **confidence in** (**विश्वस्** vi-svas), **fitness for** (**युज्** yu*g*): **न खलु शकुंतलायां ममाभिलाषः** na khalu *s*akuntalâyâ*m* mama abhilâsha*h*, my love is indeed not towards Sakuntalâ; **न मे त्वयि विश्वासः** na me tvayi visvâsa*h*, I have no faith in you; **त्रैलोक्यस्यापि प्रभुत्वं तस्मिन् युज्यते** trailokyasya api prabhutva*m* tasmin yu*g*yate, even the sovereignty of the three worlds is fitting for him.

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Time and Distance.

236. a. The **acc.** is used to express **duration** of time and distance in space (228, 2).

b. The **instr.** expresses the time or space **within** which anything is done (230, I, 6).

c. The **abl.** expresses time **within** or **after** which anything is done (232, f).

d. The **gen.** expresses the time **in** which an action is **repeated**: द्विरह्नः dvir ahna*h*, twice a day (233, IV. c).

e. The **loc.** expresses the time (1) **at** which: अस्मिन् दिने asmin dine, on this day; (2) **after** which, like abl. (234, I. f).

Participles.

237. The **present** participle is used with आस् âs, to sit, and स्था sthâ, to stand, to express continuous action: भक्षयन्नास्ते bhakshayann âste, he keeps eating; इति विचारयन् स्थितः iti vi*k*ârayan sthita*h*, he stood thus thinking.

Past Participles.

238. The passive participle and its active form in वत् vat (but **not** the perf. part. in वस् **vas**) are very frequently used for a finite past tense; e.g. तेनेदमुक्तम् tena idam uktam, this was said by him; स इदमुक्तवान् sa idam uktavân, he said this.

In the same way the passive of intransitive verbs is used impersonally: मयात्र चिरं स्थितम् mayâ atra *k*iram sthitam, I stood there for a long time.

The perf. pass. part. of intransitive verbs is used in the active sense: स गंगां गतः sa gaṅgâ*m* gata*h*, he went to the Ganges; स पथि मृतः sa pathi m*r*ita*h*, he died on the way.

Future Passive Participles.

239. These participles in तव्य tavya, अनीय anîya, य ya (also called verbal adjectives) express **necessity, obligation,** or **fit-**

ness. The construction is the same as in the case of the past pass. part.: **मया तत्र गंतव्यम्** mayâ tatra gantavyam, I must go there.

a. Sometimes this part. expresses certainty of the future: **ततस्तेनापि शब्दः कर्तव्यः** tatas tena api *sabdah* kartavya*h*, then he also will surely make a noise.

b. Sometimes it is used for the future simply: **युवयोः पक्षबलेन मयापि सुखेन गंतव्यम्** yuvayo*h* paksha-balena mayâ api sukhena gantavyam, I too shall go at ease by the strength of your wings.

c. **भवितव्यम्** bhavitávyam and **भाव्यम्** bhâvyam from **भू** bhû, to be, are used impersonally to express necessity or high probability. The adjective or noun of the **predicate** agrees with the subject in the **instr.**: **तया संनिहितया भवितव्यम्** tayâ sa*m*nihitayâ bhavitavyam, she must be (= is most probably) near; **असंमूढैर्भवितव्यं युष्माभिः** asammûdhair bhavitavya*m* yushmâbhi*h*, you should be careful.

Indeclinable Participle (Gerund).

240. This participle, formed with **त्वा** tvâ, **य** ya, or **त्य** tya (see (187-8), expresses that an action is completed before another begins: **तं प्रणम्य स गतः** ta*m* pra-*n*amya sa gata*h*, having bowed down to him, he departed.

a. It may frequently be translated by 'in' or 'by' with the verbal noun: **मां निर्धनं हत्वा किं लभेध्वम्** mâ*m* nirdhana*m* hatvâ ki*m* labhedhvam, what would you gain by killing me who am destitute of wealth?

b. Some indeclinable participles are equivalent in meaning to prepositions: **अधिकृत्य** adhik*rí*tya, about; **आदाय** âdấya, with; **उद्दिश्य** uddíśya, towards; **नीत्वा** nîtvấ, with; **मुक्त्वा** muktvấ, except.

Infinitive.

241. The infinitive is chiefly employed to express a **purpose** (like the dat.), but is also used as the **object** of a few verbs. It

is **never** used as the **subject** of a sentence, abstract nouns supplying its place in this case.

a. Infinitive of **purpose**: **हिरण्यकश्चित्रग्रीवस्य पाशांश्छेत्तुं बहिरागच्छत्** hiran*y*aka*s* *k*itragrîvasya pâsâ*ms* *kh*ettum bahir âga*kkh*at, Hiran*y*aka came out to cut the bonds of *K*itragrîva; **अवसरोऽयमात्मानं प्रकाशयितुम्** avasaro 'yam âtmânam prakâsayitum, this is the time to show yourself.

b. As the **object of verbs** meaning to be able, to be fit, to know, to presume, to bear, to be pleased, to desire, to strive, to begin: **गंतुमिच्छामि** gantum i*kkh*âmi, I wish to go; **कथयितुं शक्नोति** kathayitu*m* *s*aknoti, he is able to tell.

242. a. **Adjectives** meaning **fitness** or **ability**, and **nouns** meaning **desire**, may also take an infin.: **श्रोतुमिच्छा** *s*rotum i*kkh*â, a desire to hear; **लिखितमपि ललाटे प्रोञ्छितुं कः समर्थः** likhitam api lalâ*t*e pra ugg*h*itu*m* ka*h* samartha*h*, who is able to avoid what is stamped on his forehead (by fate)?

b. The 2nd and 3rd sing. ind. of **अर्ह्** arh, to deserve, are used imperatively = please, be pleased: **भवान् मां श्रोतुमर्हति** bhavân mâ*m* *s*rotum arhati, will your Honour please to hear me?

c. The infin., after dropping the final **म्** m, is sometimes compounded with **काम** kâma or **मनः** mana*h* in the sense of having a wish or a mind to do what the verb indicates: **द्रष्टुकामः** drash*t*u-kâma*h*, desirous of seeing.

243. There being **no passive** form of the **infinitive** in Sanskrit, the verbs which govern the infin. are put in the passive in order to give it a passive sense.

Ex. **कर्तुं न युज्यते** kartu*m* na yu*gy*ate, it is not fit to be done; **न शक्यास्ते (दोषाः) समाधातुम्** na *s*akyâs te (dosha*h*) samâdhâtum, those (mischiefs) cannot be repaired; **तेन मंडपः कारयितुमारब्धः** tena ma*nd*apa*h* kârayitum ârabdha*h*, a hut was begun to be erected by him.

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b. The **perfect** is generally used in narrating events of the remote past; it never refers to events of the current day.

c. The **aorist** refers to past time generally, without reference to any particular time, and to actions of the current day. It is not a narrative tense, but is appropriate in dialogues. It is thus equivalent to the English perfect present[1]. It also expresses continuous action (like the imperfect in Latin): अदात् adât, he was giving; अददात् adadât, he gave.

Note—This tense acquires an imperative sense after the prohibitive particles मा mâ and मास्म mâsma, when it loses the augment: मा भैषीः mâ bhaishîḥ, do not fear (cp. 139).

Simple and Periphrastic Future.

246. The **simple** future is used of **any** future action; while the **periphrastic**, which is much less frequently employed, refers to **definite** or **remote** future time, but not to actions to take place in the course of the current day.

Imperative.

247. Special uses of the imperative are the following:—

a. With interrogatives it has the force of 'should:' किमधुना करवाम kim adhunâ karavâma, what should we do now?

b. The 1st and 3rd pers. are translated by 'let:' अहं गच्छानि abam *gakkh*âni, let me go.

c. The 2nd and 3rd pers. are sometimes used in an optative sense: पर्जन्यः कालवर्षी भवतु par*g*anya*h* kâla-varshî bhavatu, may rain pour down in season!

d. The 3rd sing. pass. is commonly used as a polite imperative instead of the 2nd pers. act.: आस्यताम् âsyatâm, please sit down.

Optative (Potential).

248. The Sanskrit optative is used in much the same senses as the Greek optative. It is commonly used to soften a statement,

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[1] See Prof. Bhandarkar's Second Book of Sanskrit, Preface.

question, or command: को नाम संभावयेत् ko nâma sambhâvayet, who would think? त्वमेवं कुर्याः tvam evam kuryâh, do thou act in this manner. It often thus expresses mere futurity: इयं कन्या नात्र तिष्ठेत् iyam kanyâ na atra tishthet, this girl will not stay here.

a. It very frequently expresses 'fitness' in precepts: आपदर्थं धनं रक्षेत् âpad-artham dhanam rakshet, one should save wealth against calamity.

b. It is used in conditional sentences with यदि yádi and चेत् két, in both protasis and apodosis: यदि न स्यान्नरपतिर्विप्लवेतेह नौरिव प्रजा yadi na syân nara-patir viplaveta iha naur iva pragâ, if there were not a king, the subjects would drift away like a boat.

Benedictive (Aorist Optative).

249. This rare mood is used to express blessings or, in the first person, the speaker's wish: वीरप्रसवा भूयाः vîra-prasavâ bhûyâh, mayst thou give birth to a warrior! कृतार्था भूयासम् kritârthâ bhûyâsam, may I become successful!

Conditional.

250. The conditional, as its form (an indicative past of the future) well indicates, is properly used to express a past condition, the falsity of which is implied, and is equivalent to the pluperfect (conditional) subjunctive in Latin or English, or the aorist indicative, used conditionally, in Greek. It is employed in both protasis and apodosis: सुवृष्टिश्चेदभविष्यद्दुर्भिक्षं नाभविष्यत् suvrishtis ket abhavishyad durbhikshaṁ na abhavishyat, if there had been plentiful rain, there would have been no famine. The potential is employed to express the imperfect conditional.

APPENDIX I.

LIST OF VERBS.

The order of the parts of the verb, when all are given, is: Pres., Impf., Impv., Opt.; Perf., Aor., Fut.; Pass. pres., aor., part.; Ger., Inf., Caus., aor., Desid., Intens.

The Roman numerals signify the conjugational class of the verb; P. indicates that the verb is conjugated in the Parasmai, A. that it is conjugated in the Âtmanepada.

अंच् a*ñk*, to go, to bend, to worship, I, P. अंचति ॥ अच्यते he is moved । अंचित worshipped । अक्त bent । अंचयति ॥

अंज् a*ñg*, to anoint, VII, P. अनक्ति । आनक् । अनक्तु । अंज्यात् ॥ आनंज । आंजीत् । अज्यते । अक्त । अंक्ता or अक्ता, °अज्य । अंजयति ॥

अद् ad, to eat, II, P. अद्मि, अत्सि; अदंति । आदम्, आदः, आदत्; आदन् । अदानि, अद्धि, अत्तु; अदंतु । अद्यात् ॥ अत्स्यति । अद्यते । जग्ध (अन्न n. food) । जग्ध्वा, °जग्ध्य । अत्तुम् । आदयति । जिघत्सति ॥

अन् an, to breathe, II, P. अनिति । आनम्, आनीः or आनः, आनीत् or आनत् । अनानि, अनिहि । अन्यात् ॥ आन । आनिषत् । अनिष्यति । अनित । अनितुम् । आनयति ॥

अश् as, to attain, V, A. अश्नते । आश्नुवि, आश्नुषाः, आश्नुत । अश्नवै, अश्नुध्व, अश्नुताम् । अश्नुवीत ॥ आनशे, आनशिषे or आनक्षे । आक्षि, आष्टाः, आष्ट । अष्ट ॥

अश् as, to eat, IX, P. अश्नाति । आश्नात् । अश्नानि, अशान, अश्नातु । अश्नीयात् ॥ आश । आशीत् । अशिष्यति । अश्यते । अशित । अशित्वा, °अश्य । अशितुम् । आशयति । अशिशिषति ॥

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ईक्ष् îksh, to see, I, A. ईक्षते। ऐक्षत ॥ ईक्षांचक्रे। ऐक्षिष्ट। ईक्षिष्यते। ईक्ष्यते। ऐक्षि। ईक्षित। ईक्षितुम्। ईक्षयति ॥

उष् ush, to burn, I, P. ओषति। औषत्॥ उवोष, उवोषिथ, उवोष; ऊषिव, etc.। औषीत्। उष्यते। उष्ट ॥

ऋ *ri*, to go, I, P. ऋच्छति। आर्छत्॥ आर, आरिथ, आर; आरिव, etc.। आरत्; आरन्। अरिष्यति। ऋत। ऋत्वा, °ऋत्य। अर्पयति ॥

ऋ *ri*, to go, III, P. इयर्ति; इर्तः; इर्ऋति। ऐयः or ऐयरत्; 3. du. ऐयृताम्; 3. pl. ऐयरुः। इयराणि, इर्हि, इर्तु; इयराव; इर्ऋतु ॥

ऋज् *rig*, to go, to gain, etc., I, A. अर्जते। आर्जत ॥ आनृजे। अर्जयति ॥

एध् edh, to grow, I, A. एधते। ऐधत। एधताम्। एधेत ॥ एधामास। एधित। एधितुम्। एधयति, °ते। ईदिधिषते ॥

कम् kam, to love, I, A. कामयते ॥ कामयांचक्रे or चकमे। अचीकमत। कमिष्यते or कामयिष्यते। कांत। कामयते ॥

काश् kâs, to shine, I, A. काशते ॥ चकाशे। काशयति ॥

कृ *kri*, to do, VIII, P. A. करोमि, करोषि, करोति; कुर्वः, कुरुथः, कुरुतः; कुर्मः, कुरुथ, कुर्वंति। अकरवम्, अकरोः, अकरोत्; अकुर्व; अकुर्वन्। करवाणि, कुरु, करोतु; करवाव; कुर्वंतु ॥ चकार (ă), चकर्थ, चकार; चकृव; चक्रुः। अकार्षम्, अकार्षीः, अकार्षीत्; अकार्ष्व, अकार्ष्टम्, अकार्ष्टाम्; अकार्ष्म, अकार्ष्ट, अकार्षुः। करिष्यति; कर्ता ॥ A. कुर्वे, कुरुषे, कुरुते; कुर्वहे; कुर्वते। अकुर्वि, अकुरुथाः, अकुरुत; अकुर्वहि; अकुर्वत। करवै, कुरुष्व, कुरुताम्; करवामहै; कुर्वताम्॥ चक्रे, चकृषे, चक्रे; चकृवहे; चक्रिरे। अकृषि, अकृथाः, अकृत; अकृष्वहि; अकृमत। करिष्यते। क्रियते। अकारि। कृत। कृत्वा, °कृत्य। कर्तुम्। कारयति। अचीकरत्। चिकीर्षति ॥

कृत् *krit*, to cut, VI, P. कृंतति ॥ चकर्ते। अकर्तीत्। कर्तिष्यति or कर्त्स्यति। कृत्यते। कृत्त। कर्तयति। अचीकृतत्। चिकर्तिषति ॥

कृष् *krish*, to drag along, to furrow, I or VI, P. कर्षति or कृषति।

चकर्ष, चकर्षिथ, चकर्ष; चकृषिव। अकृक्षत्। क्रक्ष्यति। कृष्यते। कृष्ट। कृष्ट्वा, °कृष्य। क्रष्टुम्। कर्षयति। अचीकृषत्॥

कृ kri, to scatter, VI, P. किरति॥ चकार; चकरतुः; चकरुः। करिष्यति। कीर्यते। कीर्ण। °कीर्य॥

कृत् krit, to praise, X, P. कीर्तयति॥ अचीकृतत् or अचिकीर्तत्॥

क्लृप् klip, to be able, I, A. कल्पते॥ चक्लृपे। कल्पिष्यते। क्लृप्त। कल्पयति। अचीक्लृपत्॥

क्रम् kram, to stride, I, P. A. क्रामति, क्रमते॥ चक्राम, चक्रमे। अक्रमीत्। क्रमिष्यति, °ते। क्रम्यते। क्रांत। क्रांत्वा, °क्रम्य। क्रमयति or क्रामयति। चिक्रमिषति। चंक्रम्यते॥

क्री krî, to buy, IX, P. A. क्रीणाति, क्रीणीते॥ चिक्राय। क्रेष्यति, °ते। क्रीयते। क्रीत। क्रीत्वा, °क्रीय। क्रेतुम्। चिक्रीषते॥

क्षण् kshan, to kill, VIII, P. A. क्षणोति, क्षणुते॥ क्षत॥

क्षि kshi, to destroy, V, P. क्षिणोति॥ क्षीयते। क्षित। क्षययति or क्षपयति॥

क्षिप् kship, to throw, VI, P. A. क्षिपति, °ते। क्षिपाणि, क्षिपै॥ चिक्षेप, चिक्षिपे। क्षेप्स्यति, °ते। क्षिप्यते। क्षिप्त। क्षिप्त्वा, °क्षिप्य। क्षेप्तुम्। क्षेपयति। चिक्षिप्सति॥

क्षुभ् kshubh, to quake, IV, P. A. क्षुभ्यति, °ते॥ चुक्षोभ, चुक्षुभे। क्षुभ्न or क्षुभित। क्षोभयति, °ते॥

खन् khan, to dig, I, P. A. खनति, °ते॥ चखान; चखनुः। खनिष्यति। खन्यते or खायते। खात। खात्वा or खनित्वा, °खाय। खनितुम्। खानयति॥

खाद् khâd, to eat, I, P. खादति॥ चखाद। खादिष्यते। खाद्यते। खादित। खादयति। चिखादिषति॥

ख्या khyâ, to tell, II, P. ख्याति। ख्याहि, ख्यातु॥ चख्यौ; चख्युः। अख्यत्। ख्यास्यति। ख्यायते। ख्यात। °ख्याय। ख्यातुम्। ख्यापयति, °ते। चिख्यासति॥

गद् gad, to speak, I, P. गदति ॥ जगाद । गदिष्यति । गद्यते । गदित । गदितुम् । गादयति । जिगदिषति । जागद्यते ॥

गम् gam, to go, I, P. गच्छति ॥ जगाम, जगंथ; जग्मुः । अगमत् । गमिष्यति; गंता । गम्यते । गत; P. जग्मिवान् or जगन्वान् । गत्वा, °गम्य or °गत्य । गंतुम् । गमयति । जिगमिषति । जंगंति or जंगम्यते ॥

गाह् gâh, to plunge, I, A. गाहते ॥ जगाहे । गाहिष्यते । गाह्यते । गाढ or गाहित । °गाह्य । गाहयति ॥

गुह् guh, to hide, I, P. A. गूहति, °ते ॥ जुगूह, जुगूहिथ or जुगोढ; जुगुहिव; जुगुहे, जघुक्षे or जुगुहिषे । अघुक्षत् । गुह्यते । गूढ । °गुह्य । गूहितुम् । गूहयति ॥

गै gai, to sing, I, P. A. गायति, °ते ॥ जगौ, जगे । अगासीत् । गास्यति । गीयते । गीत । गीत्वा, °गाय । गातुम् । गापयति ॥

ग्रथ् grath or ग्रंथ् granth, to tie, IX, P. ग्रथ्नाति ॥ ग्रथ्यते । ग्रथित । °ग्रथ्य । ग्रथयति or ग्रंथयति ॥

ग्रह् grah, to take, IX, P. A. गृह्णाति, गृह्णीते । गृहाण, गृह्णातु ॥ जग्राह, जगृहे । अग्रहीत्, अग्रहीष्ट । ग्रहीष्यति, °ते; ग्रहीता । गृह्यते । गृहीत । गृहीत्वा, °गृह्य । ग्रहीतुम् । ग्राहयति, °ते । जिघृक्षति, °ते ॥

ग्लै glai, to droop, I, P. ग्लायति ॥ ग्लान । ग्लापयति or ग्लपयति ॥

घुष् ghush, to sound, I, P. A. घोषति, °ते ॥ घुष्यते । घुष्ट । °घुष्य । घोषयति ॥

घ्रा ghrâ, to smell, I, P. जिघ्रति ॥ जघ्रौ । घ्रायते । घ्रात । घ्रापयति ॥

चक्ष् *k*aksh, to speak, II, A. चक्षे, चष्टे, चष्टे; चक्ष्महे, चड्ढ्वे, चक्षते ॥ चचक्षे । चक्ष्यते । °चक्ष्य । चष्टुम् । चक्षयति ॥

चर् *k*ar, to move, I, P. चरति ॥ चचार, चचर्थ; चेरुः । चरिष्यति । चर्यते । चरित । चरित्वा, °चर्य । चरितुम् । चारयति । अचीचरत् ॥

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ज्ञास्यति ; ज्ञाता । ज्ञायते । अज्ञायि । ज्ञात । ज्ञात्वा, °ज्ञाय । ज्ञातुम् । ज्ञापयति, °ते or ज्ञपयति, °ते । जिज्ञासते ॥

ज्या *gyâ*, to grow weak, IX, P. जिनाति ॥ जिज्यौ ; जिज्यिव ; जिज्युः । अज्यासीत् । ज्यास्यति । जिज्यासति ॥

तन् tan, to stretch, VIII, P. A. तनोति, तनुते ॥ ततान, तेने । अतानीत् । तन्यते or तायते । तत । तत्वा, °तत्य or °ताय । तानयति ॥

तप् tap, to burn, I, P. A. तपति, °ते or IV तप्यति, °ते ॥ तताप, तेपे । अताप्सीत् । तप्स्यति । तप्यते । तप्त । तप्त्वा, °तप्य । तप्तुम् । तापयति ॥

तुद् tud, to strike, VI, P. A. तुदति, °ते ॥ तुतोद । तुद्यते । तुन्न । तोदयति ॥

तृप् *trip*, to be pleased, IV, P. तृप्यति ॥ ततर्प ; ततृपिव । अतृपत् । तृप्त । तर्पयति । अतीतृपत् । तितृप्सति ॥

तृह् *trih*, to kill, VII, P. तृणेढि ; तृंहंति । तृणेढु ॥ ततर्ह । तृह्यते । तृढ ॥

तॄ *trî*, to cross, I, P. or VI, A. तरति or तिरते ॥ ततार ; तेरुः । अतार्षीत् or अतारीत् । तरिष्यति, °ते । तीर्यते । तीर्ण । तीर्त्वा, °तीर्य । तर्तुम्, तरितुम्, तरीतुम् । तारयति, °ते । तितीर्षति ॥

त्यज् tya*g*, to abandon, I, P. A. त्यजति, °ते ॥ तत्याज, तत्यजे । अत्याक्षीत् । त्यक्ष्यति, °ते or त्यजिष्यति, °ते । त्यज्यते । त्यक्त । त्यक्त्वा, °त्यज्य । त्याजयति । तित्यक्षति ॥

त्रस् tras, to tremble, I, P. or IV, P. A. त्रसति or त्रस्यति, °ते ॥ तत्रास ; तत्रसुः or त्रेसुः । अत्रासीत् । त्रस्त । त्रासयति ॥

त्वर् tvar, to hasten, I, A. त्वरते ॥ तत्वरे । त्वरित । त्वरयति ॥

दंश् da*ms*, to bite, I, P. दशति ॥ ददंश । दक्ष्यति । दश्यते । दष्ट । दंष्ट्वा, °दश्य । दंशयति ॥

दम् dam, to tame, IV, P. दाम्यति ॥ दांत । दमयति ॥

दह् dah, to burn, I, P. दहति ॥ देहिथ or ददग्ध, ददाह । अधाक्षीत् । धक्ष्यति । दह्यते । दग्ध । दग्ध्वा, °दह्य । दग्धुम् । दाहयति । दिधक्षति ॥

दा dâ, to give, III, P. A. ददाति, दत्ते ॥ ददौ, ददे । अदात् ; अदित,

3. pl. अदिषत । दास्यति, °ते ; दाता । दीयते । दंश (often °न्श after prefixes: आन्त â-tta) । दक्ष्वा, °दाय । दापयति । दित्सति ॥

दिव् div, to play, IV, P. दीव्यति ॥ दिदेव । अदेवीत् । देविष्यति । द्यूत । देवितुम् । देवयति ॥

दिश् dis, to point, VI, P. A. दिशति, °ते ॥ दिदेश, दिदिशे । अदिक्षत् । देक्ष्यति, °ते । दिश्यते । दिष्ट । °दिश्य । देष्टुम् । देशयति । दिदिक्षति ॥

दिह् dih, to anoint, II, P. A. देग्धि, धेक्षि, देग्धि ; दिह्वः, दिग्धः, दिग्धः ; दिह्मः, दिग्ध, दिहंति । दिहे, धिक्षे, दिग्धे ; दिह्वहे, दिहाथे, दिहाते ; दिह्महे, धिग्ध्वे, दिहते । अदेहम्, अधेक्, अधेक् ; अदिह्व, अदिग्धम्, अदिग्धाम् ; अदिह्म, अदिग्ध, अदिहन् । अदिहि, अदिग्धाः, अदिग्ध ; अदिह्वहि, अदिहाथाम्, अदिहाताम् ; अदिह्महि, अधिग्ध्वम्, अदिहत । देहानि, दिग्धि, देग्धु ; देहाव, दिग्धम्, दिग्धाम् ; देहाम, दिग्ध, दिहंतु । देहै, धिक्ष्व, दिग्धाम् ; देहावहै, दिहाथाम्, दिहाताम् ; देहामहै, धिग्ध्वम्, दिहताम् । दिह्यात्, दिहीत ॥ (दिदेह), दिदिहे । दिह्यते । दिग्ध । °दिह्य । देहयति ॥

दुह् duh, to milk, II, P. A. (like दिह्) दोग्धि । अधोक् । दोग्धु । दुह्यात् ॥ दुदोह, दुदुहे । अधुक्षत्, अधुक्षत । धोक्ष्यते । दुह्यते । दुग्ध । दुग्ध्वा । दोग्धुम् । दोहयति । अदूदुहत् । दुधुक्षति ॥

दृश् *dris*, to see, I, P. पश्यति ॥ ददर्श ; ददृशुः । अद्राक्षीत् or अदर्शत् । द्रक्ष्यति ; द्रष्टा । दृश्यते । अदर्शि । दृष्ट । दृष्ट्वा, °दृश्य । द्रष्टुम् । दर्शयति । अदीदृशत् । दिदृक्षते ॥

द्युत् dyut, to shine, I, A. द्योतते ॥ दिद्युते । अद्युतत् । द्योतिष्यते । द्योतयति । अदिद्युतत् ॥

द्रु dru, to run, I, P. द्रवति ॥ दुद्राव, दुद्रोथ ; दुद्रुव । अदुद्रुवत् । द्रोष्यति । द्रुत । द्रुत्वा, °द्रुत्य । द्रोतुम् । द्रावयति । (अदुद्रवत् or अदिद्रवत्) ॥

द्रुह् druh, to hurt, IV, P. द्रुह्यति ॥ दुद्रोह, दुद्रोहिथ or दुद्रोग्ध or दुद्रोढ ; दुद्रुहिव । अद्रुहत् । द्रोक्ष्यति । द्रुग्ध । दुद्रुक्षति ॥

द्विष् dvish, to hate, II, P. A. द्वेष्टि ॥ दिद्वेष । अद्विक्षत् । द्विष्ट । द्वेष्टुम् । द्वेषयति ॥

धा dhâ, to place, III, P. A. दधाति ; धत्तः ; दधति । धत्ते ; दधाते ; दधते । अदधात् ; अधत्ताम् ; अदधुः । अधत्त ; अदधाताम् ; अदधत । दधानि, धेहि, दधातु ; धत्ताम् ; दधतु । दधै, धत्स्व, धत्ताम् ; दधाताम् ; दधताम् । दध्यात्, दधीत ॥ दधौ, दधे । अधात्, अधित ॥ धास्यति, °ते ; धाता । धीयते । अधायि । हित । °धाय । धातुम् । धापयति । धित्सति ॥

धाव् dhâv, to run, to wash, I, P. A. धावति, °ते ॥ दधाव । अधावीत्, अधाविष्ट । धाव्यते । धावित running ; धौत washed । धावयति ॥

धू dhû, to shake, V or IX, P. A. धुनोति, धुनुते or धुनाति, धुनीते ॥ दुधाव, दुधुवे । धविष्यति । धूयते । धूत । धूनयति । दोधूयते ॥

धृ dhri, to bear, I, P. A. (no present) दधार, दध्रे । धरिष्यति, °ते । ध्रियते । धृत । धृत्वा । धर्तुम् । धारयति, °ते । अदीधरत् ॥

ध्मा dhmâ, to blow, I, P. धमति ॥ दध्मौ । अध्मासीत् । धम्यते or ध्मायते । ध्मात । °ध्माय । ध्मापयति ॥

नद् nad, to hum, I, P. नदति ॥ ननाद, नेदिथ ; नेदुः । नदित । नदयति or नादयति ॥

नम् nam, to bend, I, P. नमति ॥ ननाम ; नेमुः । अनंसीत् । नंस्यति । नम्यते । नत । नत्वा, °नम्य । नमितुम् or नंतुम् । नमयति or नामयति । अनीनमत् । निनंसति ॥

नश् nas, to perish, IV, P. नश्यति ॥ ननाश ; नेशुः । अनशत् or अनेशत् । नशिष्यति or नंक्ष्यति । नष्ट । नाशयति । अनीनशत् ॥

नह् nah, to bind, IV, P. A. नह्यति, °ते ॥ नद्धे । नद्ध । °नद्ध । नाहयति ॥

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बुध् budh, to perceive, I, P. A. or IV, A. बोधति, °ते or बुध्यते ॥ बुबुधे । अबुद्ध । भोत्स्यते । बुध्यते । बुद्ध । बुद्ध्वा, °बुध्य । बोद्धुम् । बोधयति । अबूबुधत् । बुभुत्सते ॥

ब्रू brû, to speak, II, P. A. ब्रवीमि, ब्रवीषि, ब्रवीति; ब्रूवः, ब्रूथः, ब्रूतः; ब्रूमः, ब्रूथ, ब्रुवंति । ब्रूते; ब्रुवते । अब्रवम्, अब्रवीः, अब्रवीत्; अब्रूताम्; अब्रुवन् । ब्रवाणि, ब्रूहि, ब्रवीतु; ब्रवाव, ब्रूतम्, ब्रूताम्; ब्रवाम, ब्रूत, ब्रुवंतु । ब्रूयात् ॥ वच् vak is used instead of ब्रू brû in the general forms. The perfect आह âha may be used for its present (153, 3).

भक्ष् bhaksh, to eat, devour, I, P. भक्षति ॥ भक्ष्यते । अभक्षि । भक्षित । भक्षितुम् । भक्षयति । अबभक्षत् ॥

भज् bhag, to divide, to enjoy, I, P. A. भजति, °ते ॥ बभाज, बभक्थ; भेजुः; भेजे । अभाक्षीत्, अभक्त । भजिष्यति, °ते । भज्यते । भक्त । भक्त्वा, °भज्य । भक्तुम् । भाजयति, °ते । भिक्षति ॥

भंज् bhañg, to break, VII, P. भनक्ति । अभनक् । भनक्तु । भंज्यात् ॥ बभंज । अभांक्षीत् । भंक्ष्यति; भंक्ता । भज्यते । अभाजि । भग्न । भंक्त्वा, °भज्य ॥

भा bhâ, to shine, to appear, II, P. भाति; भाँति । अभात्; अभान् or अभुः ॥ बभौ । भास्यति । भात ॥

भाष् bhâsh, to speak, I, A. भाषते ॥ बभाषे । अभाषिष्ट । भाषिष्यते । भाष्यते । भाषित । भाषित्वा, °भाष्य । भाषितुम् । भाषयति ॥

भिद् bhid, to cleave, to break, VII, P. A. भिनत्ति, भिंत्ते ॥ बिभेद, बिभिदे । भेत्स्यति, °ते । भिद्यते । भिन्न । भित्त्वा, °भिद्य । भेत्तुम् । भेदयति ॥

भी bhî, to fear, III, P. बिभेति; बिभ्यति । अबिभेत्; अबिभयुः ॥ बिभाय or बिभयांचकार । अभैषीत् । भीयते । भीत । भेतुम् । भाययति or भीषयते । बेभीयते ॥

भुज् bhug, to enjoy, VII, P. A. भुनक्ति, भुंक्ते ॥ बुभुजे । भोक्ष्यति, °ते । भुज्यते । भुक्त । भुक्त्वा । भोक्तुम् । भोजयति, °ते । बुभुक्षते । बोभुजीति, बोभुज्यते ॥

भू bhû, to be, become, I, P. A. भवति, °ते ॥ बभूव, बभूवे । अभूत्, अभविष्ट । भविष्यति । भूयते । अभावि । भूत । भूत्वा, °भूय । भवितुम् । भावयति, °ते । बुभूषति, °ते । बोभवीति ॥

भृ bhri, to carry, III, P. A. (also I, P. A. भरति, °ते) बिभर्ति, बिभृते; बिभ्रति, बिभ्रते । बिभराणि, बिभृहि, बिभर्तु ॥ बभार, बभर्थ; बभृव; or बिभरांचकार । अभार्षीत्, अभृत । भरिष्यति । ध्रियते । भृत । °भृत्य । भर्तुम् । भारयति । बुभूर्षति । बरीभर्ति ॥

भ्रज्ज् bhra*gg*, to fry, VI, P. भृज्जति ॥ भृज्ज्यते । भृष्ट । भृष्ट्वा । भर्ज्जयति ॥

भ्रम् bhram, to wander, IV, P. or I, P. A. भाम्यति or भ्रमति, °ते ॥ बभ्राम; बभ्रमतुः or भेमतुः । भ्रमिष्यति । भ्रांत । भ्रांत्वा, °भ्रम्य or °भ्राम्य । भ्रांतुम् or भ्रमितुम् । भ्रामयति or भ्रमयति । बंभ्रमीति, बंभ्रम्यते ॥

मज्ज् ma*gg*, to sink, I, P. मज्जति ॥ ममज्ज । मंक्ष्यति । मग्न । °मज्ज्य । मज्जितुम् । मज्जयति । मिमंक्षति ॥

मद् mad, to rejoice, IV, P. माद्यति ॥ ममाद; मेदतुः । अमादीत् । मद्यते । मत्त । मादयति or मदयति । अमीमदत् ॥

मन् man, to think, IV, A. मन्यते ॥ मेने । अमंस्त । मंस्यते । मन्यते । मत । मत्वा, °मन्य or °मत्य । मंतुम् । मानयते । मीमांसते ॥

मंथ् manth, to shake, I or IX, P. मंथति or मथ्नाति ॥ ममंथ, ममंथिथ । मंथिष्यति । मथ्यते । मथित । °मथ्य । मंथयति ॥

मा mâ, to measure, II, P. or III, A. माति or मिमीते ॥ ममौ or ममे । मीयते । अमायि । मित । मित्वा, °माय । मातुम् । मापयति । मित्सति ॥

मुच् muk, to loosen, VI, P. A. मुंचति, °ते ॥ मुमोच, मुमुचे । अमुचत्, अमुक्त । मोक्ष्यति, °ते । मुच्यते । मुक्त । मुक्त्वा, °मुच्य । मोक्तुम् । मोचयति, °ते । अमूमुचत् । मुमुक्षति or मोक्षते ॥

मुह् muh, to be foolish, IV, P. मुह्यति ॥ मुमोह, मुमोहिथ or मुमोग्ध

or मुमोढ । अमुहत् । मोहिष्यति । मुग्ध or मूढ । मुह्यते । मोहयति । अमूमुहत् ॥

मृ mri, to die, VI, P. (pres. and aor. A.) म्रियते ॥ ममार, ममर्थ ; मम्रिव । अमृत । मरिष्यति । म्रियते । मृत । मृत्वा । मर्तुम् । मारयति । अमीमरत् । मुमूर्षति । मरीमर्ति ॥

मृज् mrig, to cleanse, II, P. मार्ष्टि; मृष्टः; मृजंति । अमार्ट्; अमृष्टाम्; अमृजन् । मार्जानि, मृड्डि, मार्ष्टु; मृष्टाम्; मृजंतु । मृज्यात् ॥ ममार्ज; ममृजुः । अमार्जीत् or अमार्क्षीत् or अमृक्षत् । मार्क्ष्यति । मृज्यते । मृष्ट । मार्जित्वा or मृष्ट्वा, °मृज्य । मार्जयति । मरीमृज्यते ॥

म्ना mnâ, to study, I, P. मनति ॥ अम्नासीत् । म्नायते । म्नात ॥

म्लै mlai, to fade, I, P. म्लायति ॥ मम्लौ । अम्लासीत् । म्लान । म्लापयति or म्लपयति ॥

यज् yag, to worship, I, P. A. यजति, °ते ॥ इयाज, ईजे । अयाक्षीत्, अयष्ट । यक्ष्यति ; यष्टा । इज्यते । इष्ट । इष्ट्वा । यष्टुम् । याजयति । अयीयजत् । यियक्षति ॥

यम् yam, to stop, I, P. यच्छति ॥ ययाम, ययंथ or येमिथ ; येमुः । यंस्यति or यमिष्यति । यम्यते । यत । यत्वा, °यम्य or °यत्य । यंतुम् । यमयति or यामयति । यियंसति ॥

या yâ, to go, II, P. याति ॥ अयात्; अयान् or अयुः । यातु । यायात् ॥ ययौ । अयासीत् । यास्यति; याता । यायते । यात । यात्वा, °याय । यातुम् । यापयति । यियासति ॥

यु yu, to join, II, P. यौति; युवंति । अयौत्; अयुवन् । यौतु; युवंतु । युयात् । यूयते । युत । युत्वा, °युत्य । युयूषति ॥

युज् yug, to join, VII, P. A. युनक्ति, युंक्ते ॥ युयोज, युयुजे । अयुजत्, अयुक्त । योक्ष्यति, °ते । युज्यते । युक्त । युक्त्वा, °युज्य । योक्तुम् । योजयति, °ते । अयूयुजत् । युयुक्षति ॥

रक्ष् raksh, to protect, I, P. A. रक्षति, °ते ॥ ररक्ष । अरक्षीत् । रक्षिष्यति; रक्षिता । रक्ष्यते । रक्षित । °रक्ष्य । रक्षितुम् । रक्षयति ॥

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वक्ष्मः, वक्ष्य, वदंति । अवक्षम्, अवक्, अवक्; अवक्ष्व, अवक्ष्टम्, अवक्ष्टाम्; अवक्ष्म, अवक्ष्ट, अवदन्। वचानि, वग्धि, वक्तु; वचाव। वच्यात्॥ उवाच; ऊचुः। अवोचत्। वक्ष्यति; वक्ता। उच्यते। अवाचि। उक्त। उक्त्वा, °उच्य। वक्तुम्। वाचयति। विवक्षति॥

वद् vad, to speak, I, P. वदति॥ उवाद, उवदिथ; ऊदुः। अवादीत्। वदिष्यति। उद्यते। उदित। उदित्वा, °उद्य। वदितुम्। वादयति। विवदिषति॥

वप् vap, to sow, to weave, I, P. A. वपति॥ उवाप, उवपिथ or उवप्थ; ऊपुः। वप्स्यति। उप्यते। उप्त। वापयति॥

वश् vas, to desire, II, P. वश्मि, वक्षि, वष्टि; उश्मः; उशंति। अवशम्, अवट्, अवट्; औश्व। वशानि, उड्ढि, वष्टु। उश्यात्॥ वशयति॥

वस् vas, to dwell, I, P. वसति॥ उवास, उवसिथ or उवस्थ; ऊषिव; ऊषुः। अवात्सीत्। वत्स्यति। उष्यते। उषित। उषित्वा, °उष्य। वस्तुम्। वासयति। अवीवसत्। विवत्सति॥

वस् vas, to wear, II, A. वस्ते॥ ववसे। अवसिष्ट। वसित। वसित्वा, °वस्य। वसितुम्। वासयति॥

वह् vah, to carry, I, P. A. वहति, °ते॥ उवाह, उवहिथ or उवोढ; ऊहिव; ऊहुः। अवाक्षीत्। वक्ष्यति; वोढा। उह्यते। ऊढ। ऊढ्वा, °उह्य। वोढुम्। वाहयति॥

विद् vid, to know, II, P. वेद्मि, वेत्सि, वेत्ति; विद्वः, वित्थः, विदः; विद्मः, वित्थ, विदंति। अवेदम्, अवेः or अवेत्, अवेत्; अविद्व, अवित्तम्, अवित्ताम्; अविद्म, अविद्त, अविदन् or अविदुः। वेदानि, विद्धि, वेत्तु; वेदाव, विद्वम्, वित्ताम्; वेदाम, विद्त, विदंतु। विद्यात्॥ विवेद or विदांचकार। अवेदीत्। वेदिष्यति; वेदिता। विद्यते। विदित। विदित्वा। वेदितुम्। वेदयति। विविदिषति॥ Pres. perf. वेद (*οἶδα*), वेत्थ (*οἶσ-θα*), वेद (*οἶδε*); विद्व, विदथुः, विदतुः; विद्म (*ἴδμεν*), विद, विदुः (cp. p. 96, 9).

विद् vid, to find, VI, P. A. विंदति, °ते॥ विवेद, विविदे। अविदत्,

अविदत । वेत्स्यति, °ते । विद्यते (there is found, there exists, there is) । विन्न or विन्न । वित्त्वा, °विद्य । वेत्तुम् । वेदयति । विवित्सति ॥

विश् *vis*, to enter, VI, P. विशति ॥ विवेश । अविक्षत् । वेक्ष्यति । विश्यते । विष्ट । °विश्य । वेष्टुम् । वेशयति । विविक्षति ॥

वृ *vri*, to cover, V, P. A. वृणोति, वृणुते ॥ ववार, ववरिथ; ववृव; वव्रुः । अवारीत्, अवृत । व्रियते । वृत । वृत्वा, °वृत्य । वरितुम् or वरीतुम् । वारयति ॥

वृ *vri*, to choose, IX, A. वृणीते ॥ वव्रे । अवृत । वरिष्यते । व्रियते । वृत । वृत्वा । वरीतुम् । वरयति ॥

वृत् *vrit*, to be, to exist, I, A. (optionally P. in aor., fut., desid.) वर्तते ॥ ववृते । अवृतत् । वर्तिष्यते or वर्त्स्यते । वृत्त । °वृत्य । वर्तितुम् । वर्तयति । अवीवृतत् । विवृत्सति ॥

वृध् *vridh*, to increase, I, A. (opt. P. in aor., fut., desid.) वर्धते ॥ ववृधे । अवृधत्, अवर्धिष्ट । वर्त्स्यति । वृद्ध । वर्धितुम् । वर्धयति, °ते । अवीवृधत् ॥

व्यध् *vyadh*, to strike, IV, P. विध्यति ॥ विव्याध; विविधुः । अव्यात्सीत् । विध्यते । विद्ध । विद्ध्वा, °विध्य । व्याधयति । विव्यत्सति ॥

व्रज् *vrag*, to go, I, P. व्रजति ॥ वव्राज, वव्रजिथ । अव्राजीत् । व्रजिष्यति । व्रज्यते । व्रजित । व्रजित्वा, °व्रज्य । व्रजितुम् । व्राजयति । विव्रजिषति ॥

व्रश्च् *vrask*, to cut, VI, P. वृश्चति ॥ वृश्च्यते । वृक्ण । वृश्चा, °वृश्च्य ॥

शंस् *sams*, to recite, I, P. शंसति ॥ शशंस । अशंसीत् । शंसिष्यति । शस्यते । शस्त । शस्त्वा, °शस्य । शंसितुम् । शंसयति ॥

शक् *sak*, to be able, V, P. शक्नोति ॥ शशाक; शेकुः । अशकत् । शक्ष्यति । शक्यते । शक्त । शिक्षति ॥

शप् *sap*, to curse, I, P. A. शपति, °ते ॥ शशाप, शेपे । शपिष्यते । शप्यते । शप्त । शापयति ॥

शम् *sam*, to cease, IV, P. शाम्यति ॥ शशाम; शेमुः । अशमत् । शांत । शमयति । अशीशमत् ॥

शास् *sâs*, to command, II, P. शास्ति; शिष्वः; शासति । अशासम्, अशाः or अशात्, अशात्; अशिष्व; अशासुः । शासानि, शाधि, शास्तु; शासाव, शिष्टम्, शिष्टाम्; शासाम, शिष्ट, शासतु । शिष्यात् ॥ शशास । अशिषत् । शासिष्यति । शिष्यते । शिष्ट । शासित्वा । शास्तुम् ॥

शिष् *sish*, to distinguish, VII, P. शिनष्टि; शिंष्वः; शिंषंति । शिनषाणि, शिंढि, शिनष्टु ॥ शिशेष । अशिषत् । शेक्ष्यति । शिष्यते । शिष्ट । शिष्ट्वा, °शिष्य । शेषयति ॥

शी *sî*, to lie down, II, A. शये, शेषे, शेते; शेवहे, शयाथे, शयाते; शेमहे, शेध्वे, शेरते । अशयि, अशेथाः, अशेत; अशेवहि, अशयाथाम्, अशयाताम्; अशेमहि, अशेध्वम्, अशेरत । शयै, शेष्व, शेताम्; शयावहै, शयाथाम्, शयाताम्; शयामहै, शेध्वम्, शेरताम् । शयीत ॥ शिश्ये । अशयिष्ट । शयिष्यते । शयित । शाययति । शिशयिषते ॥

शुच् *suk*, to grieve, I, P. शोचति ॥ शुशोच । अशोचीत् । शोचिष्यति । शोचित्वा । शोचितुम् । शोचयति । अशूशुचत् ॥

श्रि *sri*, to go, I, P. A. श्रयति, °ते ॥ शिश्राय, शिश्रिये । अशिश्रियत् । श्रयिष्यति, °ते । श्रीयते । अश्रायि । श्रित । श्रयित्वा, °श्रित्य । श्रयितुम् ॥

श्रु *sru*, to hear, V, P. शृणोति; शृणुतः; शृण्वंति ॥ शुश्राव, शुश्रोथ, शुश्राव; शुश्रुव; शुश्रुवुः । अश्रौषीत् । श्रोष्यति; श्रोता । श्रूयते । अश्रावि । श्रुत । श्रुत्वा, °श्रुत्य । श्रोतुम् । श्रावयति । शुश्रूषते ॥

श्वस् *svas*, to breathe, II, P. श्वसिति ॥ शश्वास । श्वसिष्यति । श्वस्त or श्वसित । °श्वस्य । श्वसितुम् । श्वासयति ॥

श्वि *svi*, to swell, I, P. श्वयति ॥ अश्वत् । शून ॥

संज् *sañg*, to adhere, I, P. सजति ॥ ससंज । असांक्षीत् । सज्यते । सक्त । °सज्य । असंजि । संजयति । सिसंक्षति ॥

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वीत्। स्तौतु or स्तवीतु। स्तुयात्, स्तुवीत॥ तुष्टाव। अस्तावीत् or अस्तौषीत्; अस्तोष्ट। स्तोष्यति। स्तूयते। अस्तावि। स्तुत। स्तुत्वा, °स्तुत्य। स्तावयति। अतुष्टवत्। तुष्टूषति॥

स्तृ stri, to cover, V or IX, P. A. स्तृणोति or स्तृणाति॥ तस्तार, तस्तरे। स्तरिष्यति। स्तीर्यते। स्तृत। स्तृत्वा, °स्तृत्य। स्तारयति। तिस्तीर्षते॥

स्था sthâ, to stand, I, P. तिष्ठति॥ तस्थौ। अस्थात्। स्थास्यति। स्थीयते। अस्थायि। स्थित। स्थित्वा, °स्थाय। स्थातुम्। स्थापयति। अतिष्ठिपत्। तिष्ठासति॥

स्पृश् spris, to touch, VI, P. स्पृशति॥ पस्पर्श। अस्प्राक्षीत् or अस्पृक्षत्। स्प्रक्ष्यति। स्पृश्यते। स्पृष्ट। स्पृष्ट्वा, °स्पृश्य। स्प्रष्टुम्। स्पर्शयति। पिस्पृक्षति॥

स्मि smi, to smile, I, A. स्मयते॥ सिष्मिये। अस्मयिष्ट। स्मित। स्मित्वा, °स्मित्य। स्मापयति or स्माययति॥

स्मृ smri, to remember, I, P. स्मरति॥ सस्मार। स्मरिष्यति। स्मर्यते। स्मृत। स्मृत्वा, °स्मृत्य। स्मर्तुम्। स्मारयति॥

स्यंद् syand, to drop, I, A. स्यंदते॥ सस्यंदे। स्यंत्स्यते। स्यंद्यते। स्यन्न। स्यंत्त्वा। स्यंदयति॥

स्रु sru, to flow, I, P. स्रवति॥ सुस्राव। अस्रावीत्। स्रविष्यति। स्रुत॥

स्वंज् svañg, to embrace, I, A. स्वजते॥ सस्वजे। स्वंक्ष्यते। स्वक्त॥

स्वप् svap, to sleep, II, P. स्वपिति॥ सुष्वाप; सुषुपुः। अस्वाप्सीत्। स्वप्स्यति। सुप्यते। अस्वापि। सुप्त। सुप्त्वा। स्वप्तुम्। स्वापयति। सुषुप्सति॥

हन् han, to kill, II, P. हंति; हतः; घ्नंति। अहन्; अघ्नन्। हनानि, जहि, हंतु; घ्नंतु। हन्यात्॥ जघान। अवधीत्। हनिष्यति। हन्यते। हत। हत्वा, °हत्य। हंतुम्। घातयति। जिघांसति॥

हा hâ, to leave, III, P. जहाति; जहति। जहानि, जहीहि, जहातु; जहतु॥ जहौ, जहिथ or जहाथ। अहासीत् or अहात्। हास्यति। हीयते। हीन। हित्वा, °हाय। हातुम्। हापयति। जिहासति॥

हिंस् hims, to strike, VII, P. हिनस्ति । अहिनत् ; अहिंसन् । हिनसानि, हिंधि, हिनस्तु । हिंस्यात् ॥ जिहिंस । अहिंसीत् । हिंसिष्यति । हिंस्यते । हिंसित । हिंसयति । जिहिंसिषति ॥

हु hu, to sacrifice, III, P. जुहोति ॥ जुहाव or जुहवांचकार । अहौषीत् । होष्यति । हूयते । हुत । हुत्वा । होतुम् । हावयति । जुहूषति । जोहवीति ॥

ह्रृ hri, to take, I, P. A. हरति, °ते ॥ जहार, जह्रर्थ; जह्रुः । अहार्षीत्, अहृत । हरिष्यति ; हर्ता । ह्रियते । अहारि । हृत । हृत्वा, °हृत्य । हारयति । जिहीर्षति, °ते । जरीहर्ति ॥

ह्री hrî, to be ashamed, III, P. जिह्रेति ; जिह्रीतः ; जिह्रियति । अजिह्रेत् । जिह्रेतु । जिह्रीयात् ॥ जिह्राय ; जिह्रियुः । ह्रीण or ह्रीत । ह्रेपयति । जेह्रीयते ॥

ह्वे hve, to call, I, P. A. ह्वयति, °ते ॥ जुहाव ; जुहुवुः । अह्वत्, अह्वत । ह्वास्यते । हूयते । हूत । °हूय । ह्वाययति । जुहूषति । जोहवीति ॥

APPENDIX II.

METRE IN CLASSICAL SANSKRIT.

The versification of classical Sanskrit differs considerably from that of the Vedic hymns, being more artificial, more subject to strict rules, and showing a far greater number of varieties of metre.

Classical Sanskrit metres are divided into :—

I. Those measured by the number of syllables;

II. Those measured by the number of *morae* they contain.

All verses are divided into half-verses, while nearly all are further divided into quarter-verses (pâda).

Quantity is measured as in Latin and Greek. Vowels are long by nature or by position. Two consonants make a preceding short vowel long by position, Anusvâra and Visarga counting as full consonants. A short vowel counts as one *mora* (mâtrâ), a long vowel (by nature or position) as two.

I. Metres measured by Syllables (Aksharakkhandah).

These consist of :—

A. Two half-verses identical in structure, while the quarter-verses 1 and 3 differ from 2 and 4.

B. Four quarter-verses all identical in structure.

A. The Śloka.

The śloka (song, from śru, to hear) developed from the Vedic Anushṭubh is the Epic verse, and may be considered the Indian verse *par excellence*, occurring, as it does, far more frequently than any other metre in classical Sanskrit poetry. It consists of two half-verses of 16 syllables or of four pâdas of 8 syllables.

Dividing the half-verse into four feet of four syllables, we find that only the second and the fourth foot are determined as to

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sloka contains a complete sentence. The construction does not run on into the next line. Occasionally three half-verses are found combined into a triplet.

B. All Four Pâdas identical in Form.

1. Of the numerous varieties developed from the Vedic **Trishtubh** (11 syllables to the pâda), the commonest are:—

a. Indravagrâ: – – ∪ | – – ∪ | ∪ – ∪ | – – ||

b. Upendravagrâ: ∪ – ∪ | – – ∪ | ∪ – ∪ | – – ||

c. Upagâti (a mixture of the above two):

≚ – ∪ | – – ∪ | ∪ – ∪ | – ≚ ||

d. Sâlinî: – – – | –, – ∪ | – – ∪ | – – ||

e. Rathoddhatâ: – ∪ – | ∪ ∪ ∪ | – ∪ – | ∪ – ||

2. The commonest forms of Gagatî (12 syllables to the pâda) are:—

a. Vamsasthâ: ∪ – ∪ | – – ∪ | ∪ – ∪ | – ∪ – ||

b. Drutavilambita: ∪ ∪ ∪ | – ∪ ∪ | – ∪ ∪ | – ∪ – ||

3. The commonest variety of Sakvarî (14 syllables to the pâda) is:—

Vasantatilakâ: – – ∪ | – ∪ ∪ | ∪ – ∪ | ∪ – ∪ | – ≚ ||

4. The commonest form of **Atisakvarî** (15 syllables to the pâda) is:—

Mâlinî: ∪ ∪ ∪ | ∪ ∪ ∪ | – –, – | ∪ – – | ∪ – ≚ ||

5. The commonest variety of **Atyashti** (17 syllables to the pâda) is:—

a. Sikharinî: ∪ – – | – – – , | ∪ ∪ ∪ | ∪ ∪ – | – ∪ ∪ | ∪ – ||

b. Mandâkrântâ:

– – – | –, ∪ ∪ | ∪ ∪ ∪ | –, – ∪ | – – ∪ | – ≚ ||

6. The commonest form of **Atidhriti** (19 syllables to the pâda) is:—

Sârdûlavikrîdita:

– – – | ∪ ∪ – | ∪ – ∪ | ∪ ∪ –, | – – ∪ | – – ∪ | ≚ ||

7. The commonest variety of **Prakṛiti** (21 syllables to the pâda) is:—

Sragdharâ:

– – – | – ⏑ – | –, ⏑ ⏑ | ⏑ ⏑ ⏑ | ⏑ –, – | ⏑ – – | ⏑ – – ‖

II. Metres measured by Morae.

A. Metres in which the sum total only of the morae is prescribed (Mâtrâ*kh*anda*h*).

The **Vaitâlîya** contains 30 morae in the half-verse, 14 in the first pâda, 16 in the second. Each pâda may be divided into three feet, the second always consisting of a choriambus, and the third of two iambics; while the first foot in the first pâda consists of a pyrrhic, in the second pâda of an anapaest. The half-verse thus contains 21 syllables. The following is the scheme of the half-verse:

⏑ ⏑ | – ⏑ ⏑ – | ⏑ – ⏑ ⏓ ‖ ⏑ ⏑ – | – ⏑ ⏑ – | ⏑ – ⏑ ⏓ ‖

B. Metres in which the number of morae in each foot (ga*n*a) is specified (Ga*nakkh*anda*h*).

Âryâ or **Gâthâ** has 7½ feet to the half-verse, each foot containing 4 morae (= 30 morae altogether). The 4 morae may take the form ⏑ ⏑ ⏑ ⏑, – –, – ⏑ ⏑, or ⏑ ⏑ –; in the 2nd and 4th they may also become ⏑ – ⏑; in the 6th they appear as ⏑ ⏑ ⏑ ⏑ or ⏑ – ⏑. The 8th foot is always monosyllabic; the 6th of the second half-verse consists of a single short syllable. Hence the second half-verse contains only 27 morae.

SANSKRIT INDEX.

This index contains all Sanskrit words and affixes occurring in the grammar, with the exception of numerals (116–120), unless declined, and of the verbs given in Appendix I. The former, owing to their numerical order; the latter, because of their alphabetical arrangement, will easily be found. All indifferent words occurring in examples of Sandhi or of Syntax are of course excluded.

The figures refer to paragraphs.

ABBREVIATIONS.

A. = adjective. **adv.**, adverb, adverbial. **af.**, affix. **aor.**, aorist. **art.**, article. **Bv.**, Bahuvrîhi. **cd.**, compound. **cj.**, conjunction. **cl.**, class. **cpv.**, comparative. **csv.**, causative. **dcl.**, declension. **dem.**, demonstrative. **den.**, denominative. **des.**, desiderative. **Dg.**, Dvigu. **Dv.**, Dvandva. **encl.**, enclitic. **f. n.**, foot-note. **ft.**, future. **grd.**, gerund. **ij.**, interjection. **indcl.**, indeclinable. **inf.**, infinitive. **ipv.**, imperative. **itrv.**, interrogative. **K.**, Karma-dhâraya. **N.**, note. **n.**, neuter. **neg.**, negative. **nm.**, numeral. **pcl.**, particle. **per.**, periphrastic. **pf.**, perfect. **pr.**, present. **prf.**, prefix. **prn.**, pronoun, pronominal. **prp.**, preposition, prepositional. **ps.**, passive. **pt.**, participle. **sf.**, suffix. **spv.**, superlative. **Tp.**, Tat-purusha. **v.**, vocative. **w.**, with.

-a, bases in, 107.
aksh, des. of, 198, 2.
akshara-*kkh*anda*h*, n. syllabic metre, App. II, 1.
ákshi, n. eye, 110, 3; 219 b.
agni-mát, a. having fire, 98; 105, 1 and 3.
agni-mátî, f., 105, 4.
agni-máth, a. fire-kindling, 89.
Agnî-shómau, Dv. cd., 217 c.
ágre, adv. prp. before, 209 d.
ágho*h*, v. Sandhi of, 55.
Aṅga, strong base, 83.
a*k*, to go, bases ending in, 104.
á-*gñâ*ta, a. K. cd., 215, 3.
a*ñg*, to anoint, 144, VII, 1.
-at, bases in, 97.
áti, prp. beyond, 207 a; 208 a.
áti-, prf. very, 210.
Atidhr*i*ti, f. a metre, App. II, I B, 6.
Atisakvarî, f. a metre, App. II, I B, 4.
Atyashṭi, f. a metre, App. II, I B, 5.
átha, pcl. then, now, 210.
athavâ, cj. or, 210.
ad, to eat, type of cl. II, 138, 1; 144, II.
adát, pr. pt., 97.
adás, dem. prn., 124; 226 B.
ádhara, prn. a. inferior, west, 130 c.
adhás, adv. prp. below, 209 d.
ádhi, prp. over, 207 a; 208 c.
adhi-k*rí*tya, prp. grd. regarding, 210; 240 b.
adhi-strî, f. K. cd. chief woman, 215, 3.
-an, bases in, 102.

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íti, pcl. thus, 210; 227, N.; 235, N. 2.
itthám, adv. thus, 235, N. 2.
idám, prn. this, 123; 226 B.
-in, bases in, 82, N. 1; 99.
Indra-vagrâ, f. a metre, App. II, I B, 1 a.
Indra âdayah, Indra and the others, 219 c, a.
indh, to kindle, 144, VII, 1.
íyat, a. so much, 98, N. 2.
iva, encl. pcl. like, 210.
ish, to wish, 144, VI, 2; 146, 3; 150; 241 b.
-is, bases in, 95.

-î, bases in, 111.
îd, to praise, 144, II, 4.
-îyas, cpv. bases in, 100.
îrshy, to envy, 231 A, 2.
îs, to rule, 144, II, 4; 233, I a.

-u, bases in, 109.
ukh, to be pleased, 146, 3.
ukkh, des. of, 198, 2.
út-tara, prn. a. subsequent, 130 c.
úd, prp. up, 207 b.
úd-ak, a. upward, 104.
Ud-âtta, acute accent, 18.
ud-dísya, prp. grd. towards, 210; 240 b.
und, to wet, 139; 155, 1; 186, 1, N.; 198, 2.
úpa, prp. upon, 207 a; 208 a and c.
Upagâti, f. a. metre, App. II, I B, 1 c.
Upa-dhmânîya, m. labial sibilant, p. 2 (table).
upári, adv. prp. above, 209 a.
upânáh, f. shoe, 94, 3 c.
Upendravagrâ, f. a metre, App. II, I B, 1 b.
ubháya, prn. a. both, 130 b.
ubhayá-tas, adv. on both sides, 209 a.
uro-ga, a. produced on the breast, 214, 6.
Ushníh, f. a metre, 94, 3 a.
-us, bases in, 95.

-û, bases in, 111.
ûrg, f. strength, 90, 3.
ûrdhvám, adv. prp. after, 209 c.

-ri, bases in, 112; in Dv. cds., 217 b.
ri, to go, 139; 144, I, 2; 194.
rig, to obtain, 146, 2 b.
rité, adv. prp. without, 209 a.
ritv-íg, m. priest, 90, 3.

éka, nm. one, 117; 130 b; = art., 223.
eka-tamá, prn. a. one (of many), 130 a.
eka-tará, prn. a. either, 130 b.
etád, dem. prn. this, 125, 2; 226 B.
edh, to grow, 155, N.
enad (encl.), prn., 125, 3.
evá, pcl. just, 210; 226; 235, N. 3.
evám, pcl. thus, 210; 235, N. 2.
eshá, m. dem. prn. this, Sandhi of, 54.

-ai, -o, -au, bases in, 113.

-ka, sf., added to Bv. cds. in -rí, -î, -in, 219 d.
kakúbh, f. region, 89.
kákkit, itrv. pcl. = nonne, 210.
ka-tamá, prn. a. which of many? 130 a.
ka-tará, pr. a. which of two? 130 a.
káti, itrv. a. how many? 128, N.
kati-payá, pr. a. some, 130 d.
kánishtha, spv. of alpa, little, 115.
kánîyas, cpv. of alpa, 115.
kam, to love, 144, I, 6; aor., 164.
kartrí, f. of kartrí, maker, 112, N. 4.
Karma-dhâraya, m. descriptive cd., 215.
kás-kit, some one = indef. art., 223.
kântá, a. beloved, 107.
kámam, adv., 210.
kím, itrv. prn., 125 B; 210.
kim-u, kim-uta, kim punah, how much more? 210.
kíyat, a. how much? 98, N. 2.
kíla, pcl. = quidem, 210.
kut, to sever, 140, 3.
Kúru, -û, a Kuru, 109, N. 2.
kúsala, a. skilful, 234, II a.
kri, to make, 138, 5; 144, VIII; 146, 1; 148; 152; 154, 8; 158; 158, 1; 175, 3; 178; 180; 186, 2; 187; 188; 191; 192; 196; 199; 202; 204; to take, 234, II d.

krit, to cut, 144, VI, 1.
kri-tá, pf. pt. done, 101, N. 2.
kritá-vat, pf. pt. act. 101, N. 2; 186, 2, N.
kritê, prp. adv. for the sake of, 209 d.
krishna, den. to behave like Krishna, 206, 1.
krî, to scatter, 136, 2; 152, 3; 154, 9.
krît, to praise, 136, 4.
klip, 146, 1.
kévalam, adv. merely, 210.
kram, to step, 144, I, 1.
krî, to buy, 138, 6; 143; 154, 7; 182.
krúñk, m. curlew, 90, 1, N.
krósam, acc. of distance, 228, 2.
kroshtri, m. jackal, 112, N. 3.
kvá, itrv. where? 210.
kship, to throw, 158, irreg., 1; 180; 234, II c.
kshîrasyá, den. to long for milk, 206, 4.
kshudrá, a. mean, cpv. of, 115.

khan, to dig, 140, 3; 151, 3; 175, 5; 189 b.
khálu, pcl. indeed, 210.
khid, to vex, 144, VI, 1.
khyâ, to tell, 162.

Ganá, m. metrical foot, App. II, II B.
Gana-kkhandah, n. foot metre, App. II, II B.
gandhá, m. smell, at end of cd., 219 b.
gam, to go, 74; 140, 3; 144, I, 2; 151, 3; 189 c; 192, N.; 199; 204, 2; 228, 1, N.
gárîyas, cpv. of gurú, heavy, 100; 105, 1 and 3.
gárîyasî, f., 105, 4.
gavyá, den. to wish for cows, 206, 2 a, a.
Gáthâ, f. a metre, App. II, II B.
gír, f. voice, 65; 92, 3.
Guná, 20.
gup, to protect, 89; 144, I, 6.
guh, to hide, 144, I, 1; 160, 2; a. hiding, 93.
gai, to sing, 168, 1; 175, 1; 187, III, 1.

gó, f. cow, at end of cds., 215, 2.
granth, to tie, 151, 4.
grah, to seize, 144, IX, 2; 151, 2; 158, N.; 175, 7; 199; 234, II d.
grâma-prâpta, Tp. cd. having reached the village, 214, 1.

ghas, to eat, 151, 3.
ghnát, pr. pt. of han, to kill, 182, N.
ghrâ, to smell, 144, I, 3.

ka, cj. and, 210; 226.
kakâs, to shine, 95, II; 144, II, 5; 155, 2.
katúr, nm. four, 117.
-kana, indef. sf., 129.
kam, w. prf. â, to sip, 144, I, 1.
kar, to move, 189.
karamá, prn. a. last, 130 d.
ki, to collect, 153, 1; 175, 2.
kikîrs, a. desirous of doing, 95, II.
-kit, indef. sf., 129.
kit, to think, 172, 1; 187, III.
kitra-líkh, m. painter, 88.
kur, to steal, 136, 4; 168, 2; 180, N.; 183, 2; 188; 191.
két, pcl. if, 210; 248 b.

gaksh, to eat, 144, II, 1; 144, II, 5.
Gágatî, f. a Vedic metre, App. II, I B, 2.
gagan-vás, pf. pt. act. of gam, to go, 101, N. 1.
gagmi-vás, pf. pt. act. of gam, 101, N. 1.
gaghni-vás, pf. pt. act. of han, to kill, 101, N. 1.
gan, to be born, 144, IV, 3; 151, 3; 166; 175, 5; 181, 2.
gána, m. people, at end of cd., 2
gap, to recite, 205.
gala-mâtram, n. water alone, 219 c.
gala-múk, m. cloud, 90, 1.
gâgri, to wake, 52, f. n.; 144, II, 5, 156, 2 a.
gâtyâ, by birth, 230, 4.
gi, to conquer, 153, 1; 168, 2; 186; 187, I, II, III; 189 a; 194; 199.
Gihvâ-mûlîya, m. guttural sibilant, p. 2 (table).

gîv, to live, 150.
gîva-nás, a. life-destroying, 94, 1 b.
gñapáya, csv. of *gñâ*, to know, 166.
gñâ, to know, 144, IX, 2; 194; 229, 1.
gñâna-vat, a. possessing knowledge, 98.
gyâ, to grow weak, 144, IX, 2.

-tá, pf. ps. pt. sf., 186.
táksh, a. paring, 93.
tákshan, m. carpenter, 102.
tátas, adv. then, 210.
táti, a. so many, 128, N.
tat-para, a. intent on, 234, II a.
Tat-purusha, dependent cd., 214.
táthâ, adv. thus, 210; 235, N. 2.
tád, adv., 210; prn., 125; 226 B.
tan, to stretch, 138, 5; 151, 1; 154, 3; 183, 2; 185.
tántrî, f. lute, 111, 4.
tam, to languish, 144, IV, 1.
tarî, f. boat, 111, 4.
-távya, ft. pt. ps. sf., 187; 239.
-tas, adv. in, 233, IV b.
tasthivás, pf. pt. act. of sthâ, to stand, 101, N. 1.
tẫvat, adv. so long, 210.
tirás, prp. adv. across, 209 a.
tiry-ák, a. tortuous, 104.
tu, cj. but, 210.
tud, to strike, 136, 2; 154; 198.
-tum, inf. sf., 191.
tulya, a. equal, 233, II b.
tush, to be satisfied, 230, II B, c.
trina-hasta, Bv. cd. having grass in one's hand, 219 a.
*tri*prá, a. hasty, cpv. of, 115.
*tri*h, to kill, 144, VII, 2.
trî, to cross, 146, 1; 151, 1, N.; 189.
-tya, grd. sf., 188; 240.
tyád, prn. that, 125, A 1.
trayá, a. threefold, 130 d.
trí, nm. three, 117.
trítaya, a. threefold, 130 d.
tri-bhuvanam, n. Dv. cd., 215, 2.
tri-lokî, f. the three worlds, Dv. cd., 215, 2.
Trish*t*ubh, f. a Vedic metre, App. II, I B, 1.

tvá, prn. a. other, 130 a.
tvák, f. skin, 90, 1.
tvád, prn. base, thou, 121.
tvám, prn. thou, 121; unaccented forms of, 226.
-tvẫ, grd. sf., 188; 240.

da*ms*, to bite, 144, I, 4.
dákshi*na*, prn. a. right, south, 130 c.
dákshi*nena*, adv. 233, IV b.
dádhi, n. curds, 110, 3.
dadhr*ish*, a. bold, 94, 2.
dam, to tame, 144, IV, 1.
Damayanty-artham, Bv. cd., 219 c, δ.
dambh, to deceive, 151, 4.
day 1. to pity, 156, 1.
day 2. to give, 233, I a.
daridrâ, to be poor, 144, II, 5.
dal, to cut, 136, 4.
dasa-kumârî, f. Dv. cd., 215, 2.
dah, to burn, 79; 158, 4; 180; 205, 1.
dâ, to give, 144, III, 1; 158, irreg., 2; 163; 181, 1; 187, I and III, 1; 193; to take, 234, II d.
dẫman, f. rope, 105, 4.
div 1. to play, 65; 136, 3.
div 2. f. sky, 106, 2.
dis, to show, 160, 1; f. region, 94, 1 a.
dish*ty*â, adv., 211.
dih, to anoint, 160, 5.
dîp, to shine, 166.
dîrgha âyus, a. long-lived, 95.
dus, prp. ill, 207 b.
duh, to milk, 66; 69, N.; 160, 4; 199; m. milker, 60; a., 94, 3 a.
dûrám, adv. far, 233, IV a.
-d*rik*sha, -d*risa*, -d*ris*, prn. sf., 127.
d*ris*, to see, 144, I, 5; 158, irreg., 3; 162, 2; 168, 2; 187, III, 3; 191; 205, 3; bases from, 94, 1 a.
d*rî*, to tear, 144, IX, 1.
Deva-datta, m. Tp. cd., 214, 2.
deva-dâsa, m. Tp. cd., 212.
Deva-nâgarî, character, 2; 3; letters, p. 2 (table); classification of, 5.
deve*g*, m. worshipper of the gods, 90, 3, N. 1.
desa, m. country, 224 c.
desa antaram, n. Bv. cd. another country, 219 c, γ.

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pi*nd*a-grás, a. eating a mouthful, 95.
pitára, den. to behave like a father, 206, 1.
pitárau, m. dual, parents, 224 b.
pitâ-putraú, Dv. cd., 217 b.
pitr*í*, m. father, 52, f. n.; 112, N. 1.
pipa*th*is, a. desirous of repeating, 95, N. 2.
pi*ṣ*, to form, 144, VI, 1.
pĩvan, a. fat, 105, 4.
pĩvarî, f. fat, 105, 4.
putrá, m. son, 217 b.
putrîyá, den. to treat like a son, 206, 2 a, β; 206, 2 b, N.
púnar, adv., 52, f. n.; 210.
púr, f. city, 92, 3.
purás, adv. prp. before, 209 d.
purástât, adv. prp. before, 209 d.
purắ, adv., 244, 2 a.
purusha-vyâghra, m. K. cd. tiger-like man, 215, 1.
puro-dắs, m. a priest, 94, 1 c.
pû, to purify, 144, IX, 1.
pűrva, prn. a. prior, 130 c.
pr*î*, to fill, 175, 4; 186, 1; 189; 204, 1.
pe*k*ivás, pf. pt. act. of pa*k*, 101, N. 1.
prá, prp. before, 207 b.
Prak*r*iti, f. a metre, App. II, I B, 7.
prak*r*ityâ, by nature, 230, I, 4.
Prag*r*ihya vowels, 26.
pra*kkh*, to ask, 144, VI, 3; 199; 229, 2.
práti, prp. back, 207 a; 208; 208 a, b.
prati-divan, m. the sun, 105, 1, 3.
prati*k*ĩ, f. a. behind, 105, 4.
praty-á*k*, a. behind, 84; 104; 105, 1 and 3; 114 (cpv.).
prathamá, prn. a. first, 130 d.
prábh*r*iti, adv. prp., 209 c; 219 c, *a*.
pra-sắm, a. mild, 74; 91, 4.
prasná, m. question, 71.
prâ*k*, a. eastern, 104, N.; 114 (cpv.)
prâ*kh*, a. asking, 90, 2.
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prâtár, adv. early, 52, f. n.
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prâyas, prâya*s*as, prâye*n*a, adv. generally, 210.
priyá, a. dear, 233, II a.
priya-sakha, m. K. cd., 215, N.
prî, to love, csv., 194.

phal, to burst, irreg. pf., 151, 1, N.

bandh, to bind, 69; 144, IX, 3.
bahís, adv. prp. outside, 209 c.
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Bahu-vrîhi, m. possessive cds., 218.
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budh, to know, 136, 1; 139; 140, 1; 150, 1; 158; 168, 2; 169; 170; 172; 174, N.; 180; a. knowing, 60; 69, N.; 89.
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brahmán, m. n. creator, 102.
brahma-hán, a. Brahman-killing, 103, 5.
brû, to speak, 144, II, 6; 229, 2.

Bha, weakest base, 83.
bhágo*h*, v., 55.
bha*g*, to enjoy, 151, 1, N.
bha*ñg*, to break, 144, VII, 1.
bhart*r*i, m. husband, 112, N. 1.
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bhavitávyam, ft. ps. pt. 239 c.
bhắvyam, ft. ps. pt., 239 c.
bhid, to cut, 140, 2; 168, 2; 186, 1.
bhishắ*g*, m. physician, 90, 3.
bhî, to fear, 156, 2 b; 194.
bhu*g*, to eat, 190.
bhű 1. f. earth, 111.
bhû 2. to be, 136, 1; 143; 153, 2; 154, 14; 163; 169; 176; 178; 182; 183; 184; 187, II; 189; 191; 196;

197; 201; 203; 233, I b; w. prf. pra, to be master of, 233, I a.
bhri, to bear, 148; 156, 2 b.
bhrigg, a. roasting, 90, 3, N. 1.
bhóh, v., 55.
bhrams, to fall, 144, IV, 3.
bhragg, to fry, 144, VI, 3; bases from, 90, 3, N. 1.
bhram, to wander, 144, IV, 1.
bhrâg, to shine, 90, 3, N. 1.
bhrânti, f. error, instr. of, 230, I, 2 N.

Magádheshu, in Magadha, 224 c.
-mat, a. sf., 98.
máti, f. thought, 109, N. 1.
matimân, m. wise, cpv. and spv. of, 115.
mad, to rejoice, 144, IV, 1.
-man, bases in, 102.
man, to think, 158, irreg., 1; 189.
manth, to churn, 144, I, 4; 144, IX, 3.
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mahát, a. great, 97, N.; 215, 3, N.
mahâ-râgá, m. king, 215, N.
mâ, prohibitive pcl., 139; 245, N.
mâ, to measure, 144, III, 2.
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mâtri, f. mother, 112, N. 1.
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-mâna, pt. sf., 184.
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mâsam, acc. of duration, for a month, 228, 2.
mâsma, prohibitive pcl., 245, N.
Mitrâ-várunau, Dv. cd., 217 c.
misráya, den. to mix, 206, 3.
mî, to walk, 136, 4.
muktvâ, grd. = prp. except, 240 b.
muk, to release, 144, VI, 1; 166; 234, II c.
muh, to confound, bases from, 94, 3 b.
múhus, adv. often, 210.
mri, to die, 136, 2; 198, 1; 205, 3.
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mridú, a. soft, 109.
medhâvín, a. wise, 105, 1 and 3.
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CORRIGENDA.

Page 12, line 11, for (39) read (42).
„ 25, line 5, for (92) read (93).
„ 35, line 18, for (155) read (156).
„ 42, note 2, line 1, for (193) read (197).
„ 47, line 2, for 183, note 2, read 183.
„ 73, § 131, line 11, for (178, 180) read (178, 179).
„ 115, line 6, after 158, 160 add 161.
„ 136, last line but one, for Avyâyîbhâva read Avyayîbhâva.